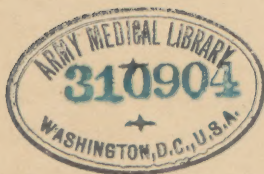


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Frances Morgan

~~Frances Morgan~~
~~to the~~
~~Book~~
~~of~~

Thomas Brown
having two hundred



Hon. Brown 1718

Prolium

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THE SECRETS

OF

Albertus Magnus:

Of the vertues of Hearbs,
~~Stones~~, and certain Beasts.

Whereunto is newly added a short
Discourse of the seven Planets go-
ve ning the Nativities of
CHILDREN.

Also a Book of the same Authour,
Of the marvailous things of the
world, and of certaine things
caused of certaine
BEASTS.

LONDON,

Printed by R. Cotes, and are to be
sold by Fulke Clifton, at his shop on
Newfishstreet-hill, 1650





To the Reader.

Sithence it is manifestly apparent, that this Booke of *Albertus Magnus*, hath been of long time in the *Italian*, *French*, and *Latin* tongues: I thought if it were also in *English*, it would be received with like acceptation. Therefore I have in the translation omitted nothing which therein is published: but thou shalt find therein one later addition of the povernance of the seven Planets in the Nativities of Children, which is worthy noting. Wherefore use this Book for thy recreation (as thou art wont to use the Book of *Fortune*.) For assuredly there is nothing herein promised, but to further thy delight. So accept my pain, thy pleasure. I referre thee to the trial of some of his secrets, which as thou shalt find true in part, or all, I leave to thine own report or commendation.



THE SECRETS OF *Albertus Magnus:*

The first book of the vertues
of Herbs.



Aristotle, the Prince of Philosophers saith in many places, that ebery science is of the kind of good things. But notwithstanding, the operation sometime is good and sometime ebill : as the science is changed unto a good, or to an ebill end, to the which it worketh. Of the which saying, two things are concluded : The first is that the science of Magicke is not ebill, for by the knowledge of it, ebill may be eschewed, and good by means thereof, may be followed.

The vertue

The second thing is also concluded, for so much as the effect is praised and so highly esteemed for the end, and also the end of science is dispraised, when it is not ordained to good, or to vertue. It followeth then that every science or faculty, or operation, is sometime good, and sometime evil.

Wherefore, because science of Magicke, is a good knowledge (and it is presupposed) and is somewhat evil in beholding of causes and naturall things, as I have considered and perceived in very many ancient authors: yea and I Albert. my selfe have found out the truth in many things, and I suppose or imagine the truth to be in some part of the Book of Chirander, also the book of Althorack.

First therefore, I will shew and declare the natures and vertues of certaine herbs. Secondly, the operation, and estimation of certaine stones, and their vertues. And thirdly, of certain beasts, and the vertues also of them.

The

The names of the Herbs.

Elitropia.	7	Marigold.
Urtica.		Pettle.
Virga pastoris		Wild Tassel.
Celidonia.		Celandine.
Provinca.		Perwinke.
Mepeta Cala.		Mint, or Pennyrol.
Lingua Canis		Hounds tongue.
Jusquianus.	>	Henbane.
Lilium.	I	Lillie.
Viscus querci.		Mistletoe.
Centaurea.]		Centoze.
Salvia.		Sage.
Verbena.		Verbain.
Melysophylos.		Smallage.
Rosa.		Rose.
Serpentina.	J	Snakes grasse.

All these forenamed herbs shalt thou find in their severall places, with their wonderfull operations and workings, but yet thou must obserbe the times and seasons, wherein they should be ministred and put in practise.

The vertue

The first herb is called with the men of Chaldea *Elos*, with the Greeks, *Matthiol*, with the Latines *Elitropium*, with the Englishmen *Marigold*: whose interpretation is of *Elion*, that is, the Sun, and *Tropos*, that is, alteration, or change, because it is turned according to the Sunne. The vertue of this herb is marvellous: for if it be gathered, the Sun being in the sign *Leo* in August, and wrapped in the leaf of a *Laurell*, or *Bay* tree, and a *Wolfs* tooth added thereto: no man shall bee able to have one word to speak against the bearer thereof, but words of peace: if any thing be stoln, if the bearer of the things before named, lay them under his head in the night, hee shall see the *Theef*, and all his conditions. Moreover if the aforesaid herb be put in any Church, where women be, which have broken matrimony on their part: they shall neher be able to goe forth of the Church, except it be put away. And this last point hath been proved, and is very true.

The second herb is called of the men of Chaldea *Koibza*, of the Greeks *Olieri-*

of Herbs.

Mieribus, of the Latines, or Frenchmen
Urtica, of Englishmen a Nettle. He that
holdeth this herb in his hand, with an herb
called Milfoil, or Parow, or Rosebleed, is
sure from all fear, and fantasie, or vision.
And if it be put with the juice of Houlceek,
and the bearers hand bee anointed with it,
and the residue put in water, if he enter in
the water where fishes be, they wil gather
together to his hands, adding thereto ad
piscellum. And if his hand be drawn forth,
they will leap again to their own places,
where they were before.

The third herb is named by the Chal-
dees Lozumto, or of the Greeks, Al-
lamo, of the Latines Ueraga pastozis, of the
Englishmen wild Leafell. Take this
herbe, and temper it with the juice of
Handrake, and gibe it to a bitch, or to a-
ny other beast, and it shall be great with
a young one in the owne kinde, and shall
bring forth the birth in the owne kinde,
of the which young one, if the gum tooth
be taken and dipped in the meat, or drinke,
every one that shall drinke thereof, shall
begin

The vertue

begin anon battaile, and when thou would put it away giue to him the iuice of Valerian, and peace shall bee anon among them as befoze.

The fourth herb, is named Aquilaris, of the Chaldees: because it springeth in the time, in which the Eagles build their nests. It is named of the Greeks *Alia*, of the Latine *Celidonia*, and of Englishmen *Celendine*. This herbe springeth in the time, which Swallows, and also the Eagles make their nests. If any man shall haue this herb, with the heart of a Hole, hee shall overcome all his enemies, and all matters in suit, and shall put away all debate.

And if the befoze named herbe, bee put upon the head of a sick man, if he should die hee shall ling anon with a loud voice, if not, he shall weep.

The fift herb is named of the Chaldees *Aterisi*, of the Greeks *Mozar*, of the Latines *Prunentlis*, or *Probinca*, of Englishmen *Perwinke*, when it is beaten unto powder with wormes of the earth
wzap.

of Herbs.

trapped about it, and with an herb called *Semper viva*, in English *Houfleeke*, it induceth love between man and wife, if it be used in their meats. And if it shall be put to the mouth of the beast called the *Bugill*, hee shall breake anon in the midst. And this was proved of late time.

If the said confection be put in the fire it shall be turned anon into blue colour.

The first hearb is named of the Chaldees *Blain*, of the Greeks *Ketus*, of the Latines *Pepita*, of Englishmen *Calamint*, otherwise *Peniropall*. Take this herb and mix it with the stone, found in the nest of the Bird called a *Lapwing*, or *black Plover*, and rub the belly of any Beast, and it shall bee with birth, and have a young one, very black in the oxene kind. And if it be put to their nostrills, they shall fall to the ground anon as dead, but a little space after they shall bee healed. Also if the aforesaid confection bee put in a beehell of Bees, the Bees will never fly away, but they shall gather together there. And if the Bees be drowned, & like as they were dead, if they bee put in the aforesaid confection

The vertue

fection, they shall recouer their life after a little time, as by the space of one, houre, for it is ppozitioned to the quality lost. And for a sure pzoof, if dzotoned flies bee put in warme ashes, they will recouer their life after a little space.

The seuenth hearb is named of the Chaldees *Algel*, of the Greeks *Qum*, of the Latines *Lingua Canis*, of Englishmen *Hounds tongue*. Put thou this herb with the heart of a young frog, and her matrice, and put them where thou wilt, and after a little time all the dogs of the whole *Isle* shall be gathered together.

And if thou shalt haue the afozenamed herb under thy formost toe, all the dogges shall keep silence, and haue no power also to bark. If thou put the afozesaid thing in the neck of any dogge (so that hee may not touch it with his mouth) hee shall be turned alway round about like a turning wheele, until he fall unto the ground as dead, and this hath been pzobed in our time.

The eight herb is named of the Chaldees *Manfela*, of the Greeks *Mentofin* of

of Herbs.

of the Latines *Jusquianus*, of the English men *henbane*. Take thou this herbe and mix it cum *Regalis Hermodatalis*, put them in the meat of a mad dogge, and he will dye anon. And if thou put the juice of it with the aforesaid things in a silver cup, it shall be broken very small. Also if thou shalt mix the aforesaid thing with any the blood of a young Hare, and keep it in the skin of a Hare, all the Hares will be gathered there untill it be removed.

The ninth herb is named of the Chaldees *Ango*, of the Greeks *Amala*, of the Latines *Lilium*, of the Englishmen, a *Lilly*. If thou wilt gather this herb (the sun being in the sign of the Lion) and mix it with the juice of the Laurel or Bay tree, and afterward thou put that juice under the dung of cattell a certain time, it shall be turned unto *hormes*, of the which if powder be made, and put about the neck of any man or in his clothes, he shall never sleep, nor be able to sleep untill it be away. Many more things may be done with the vertue and juice of this aforesaid herb.

And

The vertue

And if thou put the aforesaid thing under the dung of cattell, and anoint any man with the worms breeding thereof, he shall be brought anon unto a feaver. And if the aforesaid thing bee put in any vessell where there is Cows milke, and bee covered with the skin of any Cow of one colour, all the kine shall lose their milke.

The tenth herb is called of the Chaldees, Luperar, of the Greeks Assifena, of the Latines Viscus querci, of Englishmen Wissehto. And it groweth in trees, being holed through. This herb with a certain other herb, which is named Martegon, that is, Silphion or Laserpittum, as it is written in the Almaines language, it openeth all locks. And if the aforesaid things being put together, be put in the mouth of any man, that any thing, if it should happen, it is set on his heart, if not, it leapeth back from his heart. If the aforesaid thing be hanged up to a tree with the wing of a Swallow, there the Birds shall gather together within the space of fife miles. And this last was proved in my time.

The eleventh herb is named of the Chaldees Asphilon, of the Greeks Angelon, of the Latines Centaurea, of the Englishmen Centory, which saith, that this herb hath a marvellous vertue, for if it be joined with the blood of a Female Lapping, or Black plover, and put with oil in a lamp, all they which compasse it about shall beleeve themselves to be witches: so that one shall beleeve of another, that his head is in heaben, and feet in the earth. And if the aforesaid thing bee put in the fire, when the stars shine, it shall appeare, that the stars run one against another, and fight. And if the aforesaid plaister bee put to the nostrills of any man, he shall slee away sharply, through fear that hee shall have, and this hath beene proved.

The twelfth herb is named of the Chaldees Colozio, or Colozicon, of the Greeks Calamor, of the Latines commonly Salvia, of the Englishmen Sage: this herb being putrified under dung of Cattell, in a glasse vessell, bringeth forth a certaine worm or bird, having a taile after the fashion of a bird, called a black Duck, or Dovesell

The vertue

sell, with whose blood, if any man bee touched on the brest, he shall lose his sence of feeling the space of xij. days and more. And if the aforesaid Serpent bee burned, and the ashes of it be put in fire, anon there shall be a rainbow, with an horrible thunder.

And if the aforesaid ashes bee put in a lamp, and kindled, it shall appeare that all the house is full of Serpents, and this hath been probed of men of late time.

Many more worthy things may bee experimented, and put in practise, but yet I counsell thee to go forward, and by much reading thou shalt gather much knowledg. So advising thee to goe forward, in the perusing these few secrets.

THE

peare put in gruell, maketh the gruell to appear full of woꝛmes, and maketh the bearer to be gentle and gracious, and to banquish his aduersaries. And if the aforesaid hearb be bounden to an oꝛes neck hee shall follow thee whither soeber thou wilt goe.

THe fifteenth hearb is named of the Chaldee's Glorisa, of the Greeke's Asaphinus, of the Latines Rosa, of Englishmen a Rose. And it is an hearb, whose flower is very well known. Take the grain oꝛ coꝛne of it, and the coꝛne of mustardseed, and the foot of a Measell: hang all these in a tree, and it will neber beare fruit after. And if the aforesaid thing bee put about a net, fishes will gather together there. And if Magaris shall be dead and put in the aforesaid commirtion halfe a day, it shall recober the life, although it be not forthwith yet gotten. And if the aforesaid powder be put in a lamp, and after be kindled, all Men shall appear black as the debill. Also if the aforesaid powder be mixed with oyle of the Olive tree, and quicke brimstone, oꝛ the house annointed with

Of Hearbs.

With it, when the sun shineth it will seem
all in a flame.

The sixteenth hearb is called of the
Chaldees Carturlin, of the Greeks
Pentaphyllion, of the Latines Serpentina,
in English Snakes grasse. This herbe is
well enough known with us: This hearb
put in the ground with the leafe called
three leaved grasse, engendzeth red and
green Serpents, of which if powder bee
made, and put in a burning lamp, there
shall appear abundance of Serpents. And
if it be put under the head of any man,
from thenceforth he shall not dreame of
himself.

The manner of working all these afore-
named things, that the effect may be good
in their planets, is in their houres, and
daies, and great regard had to the observa-
tion of their due times.

The vertue

There be seven herbs that have great vertue, after the manner of Alexander the Emperour, and these have their vertues of the influence of the Planets. And therefore ebery one of them taketh their vertue from the higher naturall powers.

The first is the herb of the Planet Saturnius, which is called Affodilius, Affodily, the juice of it is good against the pain of the reins, and legs : let all them that suffer pain of the bladder eat it, the roote of it being a little boiled. Likewise if men possessed with evil spirits, or mad men beare it in a cleane napkin, they be delivered from their mease, and it suffreth not a devill in the house. If chldzen that breed their teeth beare it about them they shall breed them without pain : It is good that a man beare with him a roote of it in the night, for hee shall not fear, nor yet be hurt of other.

The second is the herb of the Sunne, which is called Poligonia or Coraliola. This herbe taketh name of the Sunne : for it engendreth greatly, and so
this

this Herbe worketh many waies.

Others calleth this hearb Alchone, which is the house of the Sun: This hearb healeth the passions and griefs of the heart and stomack: he that toucheth this herb hath a vertue of his sign or Planet. If any man drinke the iuice of it, it maketh him to doe often the act of generation: And if any man bear the root thereof, it helpeth the grief of the eyes: and if he bear it with him before he haue any grief, there shall come to him no grief of his eyes: It helpeth them also that are hered with the Phrensie, if they bear it with them in their breast.

It helpeth them also that are diseased with an impostume in the lungs, and maketh them to haue a good breath, and it abailleth also to the stir of melancholious bloud.

The third is the herbe of the Moone, which is called Chynostates. The iuice of it purgeth the paine of the stomacke and breast plates: the vertue of it declareth that it is the hearb of the Moone. The flower of this hearb purgeth great
B 3
spleens

The vertue

spleens and healeth them, because this hearb encreaseth and decreaseth as doth the Moon. It is good against the sicknesse of the eyes, and maketh a sharp sight. It is good against the blood of the eyes. If thou put the root of it brayed upon the eye, it will make the eye marvellous cleer, because the light of the eyes Propinquatum mition, is of the substance of the Moon. It is also good to them that have anye kill stomacke, or which cannot digest their meat, by dzinking the juice thereof: Mozeober, it is good to them that have the stwinepor.

The fourth hearb is called Amoglioffa, plantaine. The root of this hearb is marvellous good against the paine of the head, because the signe of the Ram is supposed to be the house of the planet Mars, which is the head of the whole world. It is good also against ebill customes of a mans stones, and rottennesse or filthy biles, because his house is the signe Scorpio, and because part of it holdeth Sperma, that is the seed which cometh against the stones: whereof all libing things bee ingendzed and fogmed,

Also

Also the iuice of it is good to them that be sick of the perillous Flux, with excoziation, or railing of the bowells, continuall torments, and some bloud issuing forth: and more, it purgeth them that doe take and drinke thereof, from the sicknesses of the flux of blood or emorhods, and of the disease of the stomacke.

The fift is of the hearb of the Planet Mercurius, which is named Pentaphillon, in English Cinquefoile, or the five leaved hearb, of other Pentastallus, of others, sepe declinans, of certain Capedolo. The root of this hearb bryed and made in a plaister, healeth wounds and hardnesse.

Moreouer it putteth away quickly the disease called the Swines-pox, if the iuice of it be drunke with water: It also healeth the passions or griefs of the breast, if the iuice of it be drunke. It also putteth away the tooth-ach. And if the iuice of it be holden in the mouth, it healeth the griefs of the mouth: and if a man bear it with him, it will be to him a help.

The vertue

Mozrober, if any man will aske any thing of a King or Prince, he giveth abundance of eloquence if he have it with him, and he shall obtaine the thing he desireth. It is also good to have the juice of it, for the grief of the Stone, and the sicknesse which letteth a man that he cannot pisse.

The first, is the herb of the Planet Jupiter, and it is named Acharon, of certaine Musquians, Herbane. The root of it put upon botches healeth them, and keepeth the place from inflammation of any blood. If any him shall bear it before the grief come upon man he shall never have botch.

The root of it also is profitable against the Gout in the feet, when it is brayed and put upon the place that suffereth the pain or grief. And it worketh by vertue of those signs which have feet, and look upon the feet, and if the juice of it be drunken with hony, or wine, and hony sodden together, it is profitable against the griefs of the Liber, and all the passions thereof, because Jupiter ruleth the Liber.

Likewise, it is profitable to them that would doe often the act of generation, and
to

of Hearbs.

to them that desire to be lobed of women, if they bear it with them, for it maketh the bearers pleasant and delectable.

The seventh, is the hearb of the planet Venus, and is called Pisterion, of some Hierobotane, i. e. herba columbaria & verberna Werben.

The root of this herb put upon the necke healeth the swine-pox, apostumes behind the eares, and botches of the neck, and such as cannot keep their water.

It healeth cuts also and swelling of the rebill, or fundament, proceeding of an inflammation which groweth in the fundament, and the Emorrhoids. If the juice of it be drunke with hony and water sodden, it dissolbeth those things which are about the lungs and lights. It is also of great strength in venereal pastimes. If any man put it in his house or vineyard, or in the ground, he shall have great store of increase: Noeober the root of it is good for all those which will plant vineyardes or trees. If infants bear this herbe, they shall be very apt to learn, and love learning, and they shall be glad and ioyous:
Pet

The vertue of Hearbs.

Yet this is to be marked, that these hearbs
be gathered from the three and twentieth
day of the Moon untill the thirtiyeth day,
beginning the sign Mercurius, by the space
of a whole houre, and in gathering make
mention of the passion or grieffe, and the
name of the thing, for the which thou dost
gather it, and the self herb: notwithstanding,
lay the hearb upon Wheat, or Bar-
ley, and use it afterward unto thy uses.



THE



The second Booke of the vertues of certaine Stones.

Now because I have spoken be-
fore of the vertues of certaine
herbs, now in this present Chap-
ter, I will speak of certaine
Stones, and of their effects and marvel-
lous operations.

Magnes the	Elotropia.
Loadestone.	Calcedonius.
Ophthalmus.	Buggates.
Feripendamus	Onix.
Topazion.	Sylonites
Memphitis, la-	Medoria.
pis juxta Mem-	Adamas, diamōd
phim urbem, in	Alectoria.
Egypto.	Amaristus.
Abalton.	Celonites.
Agathes.	Cristallus.
Elmundus.	Epistrites.
Berillus.	Celidonius.
Corallus.	Bena.

The vertue

Istmos	Tabrices
Chrysolitus	Gerattides
Nichomay	Quirini
Radianus	Luperius
Unces	Lazuli
Smaragdus	Iris
Gallasia	Galerites
Draconites	Echites
Tepistites	Hiacinthus
Orithes	Saphirus.
Saunus	

If thou wilt know whether thy wife bee chaste or no.

TAke the stone which is called Magnes, in English the Loadstone, it is of sad blew colour, and is found in the Sea of Inde, and sometimes in the parts of Almain, in the Province which is called East France. Lay this stone under the head of a wife, and if she be chaste shee will embrace her husband, if she be not chaste, shee will fall anon forth of the bed. Moreover, if this stone bee put brayed and scattered upon stones, in foure corners of a house: they that bee sleeping shall flee the house, and leaue all.

If

Of Stones.

If thou wilt be made invisible.

Take the stone which is called Opthalmius, and lay it in the leaf of the Laurel or Baytree, and it is called, Lapis Opthalmicus, whose colour is not named, for it is of many colours, and it is of such vertue, that it blindeth the sight of them that stand about. Constantinus carrying this in his hand, was made invisible therewith.

If thou wilt provoke sorrow, fear, terrible fantasies and debate.

Take the stone which is called Onyx, whose colour is black, and that kind is best that is full of black veins. It cometh from Inde into Araby: and if it be hanged upon the neck or finger, it soon stirreth up sorrow and heavinesse in a man, and also terrours and debate, and this hath been proved by men of late time.

If thou wilt burne a mans hands
without fire.

Take

TAke the stone which is called *Fetipetridamus*, which is of yellow colour, and if it be hanged upon the neck of any man it healeth *Areticum* : also if this stone be griped straightly, it will burn the hand, and therefore it must be touched lightly and gently.

If thou wilt kindle the mind of any man to joy, and make his wit sharp.

TAke the stone which is called *Silontes*, it groweth in the bosome of a snail to Inde, called *Cozcuses*, and there is of diuers kinds of it, as white, redde, and purple colour. Other say, that it is green and found in the parts of Persia. And as old Philosophers say, if it be tasted it giueth knowledge of certain things to come. If it be put underneath the tongue, specially in the first moon, it hath a vertue onely for an houre. Therefore being in the tenth moone, hath this vertue in the first or tenth houre : but there is moving in the order, because when it is under the tongue, if our thoughts be to any
busi-

Of Stones.

businesse, whether it ought to bee or no: if it ought to be it is fixed stedfastly to the heart, so that it may not be plucked away: if not, the heart leapeth back from it. Also Philosophers have said, that it healeth pti-
licos, and weak men.

If thou wilt that seething water come
forth anon after thou hast put in
thy hand.

TAke the stone which is called Topazi-
on for the oyle Topasis, or because it
sheweth a similitude like gold: and there be
two kinds of it, one is utterly like Gold,
and this is more precious. The other kind
is of the colour of saffron, of brighter colour
than Gold is, and this is more profitable.
It hath been probed in our time, that if it
be put into seething water, it maketh it to
run over: but if thou put thy hand in it, the
water is quickly drawn out: and this there
was one of our brethren that did it at Paris.
It is good also against Emotheicam et sti-
maticam, or lunatike passion or grief.

The vertue

If thou wilt pluck off the skin of thine, or another mans hand.

Take the stone which is called Medora of the region Media, in the which the people dwelling are called Medi. And there be two kinds thereof, black and green. It is said of old Philosophers, and also of Philosophers of later times, that if the black be broken, and resolved in hot water, if any man wash his hands therein, the skin of his hands shall bee plucked off anon. Philosophers say also that it is good against the gout, and blindnesse of the eyes, and it nourisheth hurt and weak eyes.

If thou wilt that a man suffer no pain nor be tormented.

Take the stone which is called Memphitis, of the City Memphis: It is a stone of such vertue, as Aaron and Hermes say, If it be drunken and mixed with water, and giben to him to drink, which should happen to be burned, or suffer any torments, that drinke induceth so great una-

Of Stones.

unablenesse to feele, that he that suffereth
feeleth neyther paine noꝝ tormenting.

If thou wilt make a fire continually un-
able to be quenched or put out

TAke the stone which is called Asba-
ston, and it is of the colour of yron, and
ther is found very much of it in Arabia. If
that stone be kindled oꝝ inflamed, it may
never be put out, oꝝ quenched, because it
hath the nature of the first feathers of the
Salamander, by reason of moisty fatnesse
which nourisheth the fire kindled in it.

If thou wilt overcome thine
enemies.

TAke the stone which is called Ada-
mas, in English speech a diamond, It
is of a shining colour, and very hard, inso-
much that it cannot be broken but by the
bloud of a Goat, and it groweth in Ara-
bia, oꝝ in Cipres. And if it be bound to
the left side, it is good against enemies,
madnes, wild beasts, venemous beasts
and cruell men, and against chiding
and brawling, and against venom, and
C in

The vertue

inbation of fantasies, and some call it
Diamas.

If thou wilt eschew perils and terrible
things, and have a strong heart.

Take the stone, which is called Agathes,
and it is blacke, and hath white beines.
There is another of the same kinde, like
to white colour. And the third groweth
in a certaine Ile, habing blacke beines:
and that maketh to overcome perils, and
giveth strength to the heart, maketh a man
mighty, pleasant, delectable, and helpeth
against aduersities.

If thou desire to obtaine any thing from
any man.

Take the stone which is called Alecto-
ria, and it is a stone of a cocke, and it is
white as the Christall, and it is drabone
out of the cockes gisar, or mabo, after that
he hath bin gelded more than foure years,
and it is of the greatnesse of a beane. It
maketh the belly pleasant and stedfast,
and put under the tongue, it quencheth
thirst. And this last hath bin proved in
our

Of Stones.

our time, and I perceibed it quickly.

If thou wilt overcome beasts, and interpret or expound all dreams, and prophesie of things to come.

TAke the stone which is called **Asmundus**, or **Asmundus**, it is of diuers colours, it putteth away poison, and maketh a man to overcome his aduersaries, and the gift of prophesying, and the interpretation of all dreams, and maketh a man to understand dark questions, hard to be understood, or assailed.

If thou wilt have good understanding of things that may be felt, and that thou may not be made drunk.

TAke the stone which is called **Amethystus**, it is of purple colour, and the best is found in **Inde**, and it is good against drunkenness, and giveth good understanding in things that may be understood.

If thou wilt overcome thy enemies,
and flye debate:

The vertue

TAke the stone which is called Berillus, it is of pale colour & may be seen through as water, bear it about with thee and thou shalt overcome all debate, and shalt drive away thy enemies, and maketh thy enemy meeke. It causeth a man to be well mannered, as Aaron saith, it giveth also good understanding.

If thou wilt forejudge, or conjecture of things to come.

TAke the stone which is called Celonites, it is purple and divers other colours, and it is found in the head of the snail. If any man will beare this stone under his tongue, he shall forejudge and tell of things to come. But notwithstanding it hath no vertue but shining.

Prima cum fuerit, accensa, & crescens monnytes in Ultima descendente.

So meaneth Aaron, in the booke of vertues of beards and stones.

If thou wilt pacifie tempests and goe over floods.

TAke the stone which is called Corall,
some

Some be red and some white. And it hath
beene proued that it stemmeth anon blood
that putteth away the foolishnesse of him
that beareth it, and giveth wisdom. And
this hath been proued of certaine men
in our time: and it is good against tem-
pests and perils of flouds.

If thou wilt kindle fire.

Take the Chystall stone, and putte it
nigh under the circle of the sun, that is to
say, against the sunne, and put it nigh a-
ny thing that may be burned, and incon-
tinentely the heat of the sunne shining will
set it a fire: and if it be drunke with hony
it increaseth milke.

If thou wilt that the sunne appeare of
bloudy colour.

Take the stone which is called *Elitropia*.
It is greene like to the pzetious stone
called the *Emeraud*: and it is sprinkled
with bloudy drops. The *Pecromancers*
call it *Gemma Babilonica*, the pzetious
stone of *Babylon*, by the proper name.

The vertue

But if it bee anointed with the juice of an hearbe of the same name, and bee put in a vessell full of water, it maketh the Sunne to seem of bloody colour : as if the Eclipse were seen. The cause of this is, for it maketh all the water to bubble up unto a little cloud, which making the aire thicke, hindereth the Sunne that hee cannot bee seen, but as it were red in a thicke colour, a little after the cloud goeth away by dropping down like dew, as it were drops of rain. This also bozne about a man, maketh a man of good fame, hole, and of long life. It is said of old Philosophers, that a man anointed with an hearb of this name, as wee have said before, excelleth with vertue, and Elitropia is found many times in Cipres, and in Inde.

If thou wilt make water cold, that seetheth on the fire.

TAke the stone which is called Epibzestes, which put in water against the eye of the Sun, putteth forth fiery beams of the Sun : and it is said of old and new Philosophers, if it bee put in seething water,

ter, the bubbling up, or seething will soone cease, and a little after, it will wax cold, and it is a shining, and ruddy stone.

If thou wilt eschew illusions & fantasies, and overcome all causes or matters.

Take the stone which is called Calcedonius, and it is of a pale brown colour, and somewhat dark: if this bee pierced, and hanged about the neck, with the stone which is called Sinerip: it is good against all fantasticall illusions, and it maketh to overcome all causes or matters in iuice, and keepeth the body against thy aduersaries.

If thou wilt bee pleasant.

Take the stone which is called Celidonius, of which there is some that is blacke, and some somewhat red, and it is dragon cut of the bellies of swallows. If that which is somewhat red be wrapped in a linnen cloth, or in a calbes hide, and hozn under the left arm-hole, it is good against madnesse, and old sicknesses, and diseases, and the sleeping or forgetfull maladies,

The vertue

and Contra epidimiam, which is a scabbe that runneth through the whole body.

Char saith, that this stone maketh a man eloquent, acceptable and pleasant. The blacke stone is good against wilde beasts and wrath, and bringeth the businesse begun to an end. And if it be wrapped in the leaves of Celidon, it is said that it maketh the sight dull: and they shoulde be drayone out in the month of August, and two stones are found oftentimes in one swallow.

If thou wilt be victorious against thy adversaries.

TAke the stone which is called Bagates and it is of diuers colours. The ancient Philosophers say, that it hath beene probed in the prince Alcides, which how long he did beare it, he had alwaies victory; and it is a stone of diuers colours, like the skin of a Kid.

If thou wilt know any thing to come.

TAke the stone which is called Bena, which is like a Beasts tooth, and put
it

of Stones.

it under thy tongue. And as Aaron and the olde philosophers sayth, as long as thou doest hold it, thou mayst coniecture and tell of things to come, and thou shalt not erre in any wise fore iudging.

If thou wilt that thy garment cannot be burned.

TAke the stone which is called *Histmos* which as *Plidozus* saith, is like to saffron, and it is found in a part of Spaine. This stone bloweth like a paire of Belloves, by reason of the windinesse in it. It is found nigh the *Bades of Hercules*, that is two Miles, by the further parts of Spaine beyond *Gzanade*, and if this stone be set in a garment, it cannot bee burned in any wise, but shineth like fire. And some men affirme that the white carbuncle stone, is of this kind.

If thou wilt have favour and honour.

TAke the stone which is called *Tabzices*, and it is like to the Chystall stone. The ancient philosophers, as *Char* and *Aaron* say of it, that it giveth eloquence, fabour,

The vertue

labour, and honour, and it is said mozeouer, that it healeth ebery dropsie.

If thou wilt drive away fantasies, and foolishnesse.

Take the stone which is called Chrysolitus, and it is of the same vertue with Attemicus, as Aaron and Ebar say, in the booke of the natures of Herbs and Stones: This stone set in gold, and bozne, driveth away foolishnesse, and expelleth fantasies: It is affirmed to give wisdome, and it is good against fear.

If thou wilt judge the opinions, and thoughts of others.

Take the stone which is called Caratides, it is of black colour: Let one hold it in his mouth, and it maketh him that beareth it, merry and in labour, and well esteemed with all men.

If thou wilt have victory, and amity.

Take the stone which is called Pichomay, and it is the same that is called Alabaster

of Stones.

blaster, and it is of a kind of Marble, and it is white and shining, and ornaments are made thereof to the burying of the dead.

If thou wilt that a man sleeping tell thee what hee hath done.

Take the stone which is called Quirim. This stone is found in the nest of the Lapwing or Black-plover.

If thou wilt obtain any thing of a man.

Take the stone which is called Kadianus, and it is black, shining thzough, which when the head of a cock is giben to Emots or Pismires to eat, it is found a long time after in the head of the cock. And the same stone is also called Tonatides.

If thou wilt make that neither dogs, nor hunters may hurt any beast which they hunt.

Put before them the stone which is called Lupertus, and it will runne soon to the stone.

This

The vertue

This stone is found in Lybia, & all beasts run to it as to their defendant. It letteth that neither dogs noz hunters may hurt them.

If thou wilt burne any mans hand without fire.

Take the stone which is called Vnces, which wee called before Principenaptie, which is fire, and it is as fire. If any man straine hard this stone, it burneth soone his hande, like as if it were burned with a materiall fire, which is a marbellous thing.

If thou wilt cure melancholy, or a fever quartaine in any man.

Take the stone which is called Lapis lazuli. It is like to the colour of the heauen: and there is within it little bodyes of gold; and it is sure and proved, that it cureth melancholy and the feber quartain.

If thou wilt make any mans wit sharpe & quicke, and augment his riches, and also prophesie thing to come.

Take the stone which is called Smaragdus,

Of Stones.

ragdus, in English an Emeraud : and it is very cleare, shining through and plain, but that of yelloe colour is better. It is taken out of the neasts of grypesoz Griffons: it doth both comfort and save, and being bozne, it maketh a man to understand well, and gibeth to him a good memory, augmenteth the riches of him that beareth it, and if any man shall hold it under his tongue, he shal prophesie anon.

If thou wilt make a rainebow to appeare.

TAke the stone which is called Iris, and it is white like to Chrystall, foure square or habing hoynes. If this stone be put in the beames of the sunne, by turning backe it maketh a rainebow soone to appeare in the wall.

If thou wilt make a stone which may neverbe made hot.

TAke the stone which is called Gallasia, it hath the figure of the haile, and the colour and hardnesse of the Diamond. If this stone be put in a very great fire, it will

The vertue

will neber be hot. And the cause is for it hath the holes so straight together, that the heat may not enter into the body of the stone. Also Aaron and Ebar say, that this stone bozne, mitigateth wrath, lecherie and other hot passions.

If thou wilt know whether thy wife lyeth with any other married man.

TAke the stone called Galeritis, which is the same that is called Catabzes, and it is found in Lybia and Britannia, the most noble Ile of the world, wherein is contained both countries, England, and Scotland. It is of double colour, blacke, and of the colour of saffron, and it is found gray coloured, turning to palenesse. It healeth the Dropsie, and it bindeth the belies that are loose. And as Abicenna saith that if the stone be broken, and washed, or bee giben to a woman to be washed, if she bee not a virgin, she will shed her water, if she bee a virgin, then the contrary.

If thou wilt overcome thine enemies.

Take

TAKE the stone which is called Dracōnites, from the Dragons head. And if the stone be drakne out from him alive, it is good against all poysons, and he that beareth it in his left arme, shall overcome all his enemies.

If thou wilt engender love betweene any two.

Take the stone which is called Echi-tes, and it is called of some Aquileus, because the Eagles put these in their nests. It is of purple colour, and it is found nigh the banks of the Ocean sea, and sometime in Persia, and it containeth always another stone in it, which soundeth in it, when it is named. It is said of auncient philosophers, that this stone hanged upon the left shoulder, gathereth love betweene the husband and the wife. It is profitable to women great with childe, it letteth untimely birth, it mitigateth the perill of making afraid, and it is said to be good to them that have the falling sickness. And as the men of Chaldea say and affirm, that if there be any poison in the meate,

The vertue

if the aforesaid stone be put in, it letteth that meat may be swallowed downe: and if it be taken out, the meate is soone swallowed downe, and I did see that this last was examined sensible of one of our brethren.

If thou wilt, take a man sure.

TAke the stone which is called **Cepitites**, It is found in the Sea, it is shining and ruddy: and it is said in the **Book** of **Alchorath**, that if it be borne before the heart, it maketh a man sure, and refraineth and mitigateth all seditions, and discordes. It is saide also, that it mitigateth the flies with long hinder legges, which burneth cozne with touching of it, & deboureth the residue; foules, cloudes, haile, and such as have power of the fruites of the earth. And it hath beene prooved of philosophers of late time and of certaine of our brethren that it being put against the beame of the Sunne putteth forth fiery beams. Also if this stone be put in seething water, the seething will soone cease & the water will be cold a little after.

If

If thou wilt that strangers
walk sure,

TAke the stone which is called Hyacin-
thus in English a Jacinct, it is of ma-
ny colours : the green is best, and it hath
red beins, and it should be set in silver,
and it is said in certaine lectures that
there is two kindes of it, of the water, and
of the Sapphire. The Jacinct of the water
is yello white. The Jacinct of the Sa-
phires, is very shining yello, habing no
watrishnesse, and this is better, and it
is wozitten of this, in lectures of Philoso-
phers, that it being bozne on the finger,
and neck, maketh strangers sure and accep-
table to their guests. And it proboketh
sleep for the coldnesse of it, and the Ja-
cinct of Sapphire hath properly this.

If thou wilt be saved from divers chances
and pestilent bits.

TAke the stone which is called Ozithes,
of which there be three kinds, one
black,

The vertue

black, another green, and the third of the which one part is rough, & the other plain, and the colour of it is like the colour of the plate of iron, but the green hath white spots. This stone bozne preſerbeth from diuers chances, and perills of death.

If thou wilt make peace.

TAke the ſtone which is called a Sapphire, which cometh from the Eaſt India, and that of yellow colour is the beſt, which is not very bright: it maketh peace and concord, alſo it makes the mind pure, and deuout to God; further, it ſtrengthneth the mind in good things, and keepeth a man from too much inward heat.

If thou wilt cure a virgin.

TAke the ſtone which is called Sannus from the Ile Sanna, it doth make firm or consolidate the mind of the bearer of it: and being bound to the hand of a woman travelling with childe, it hindereth the birth, and keepeth it ſtill in the wombe. Therefore in any ſuch occaſion it
is

Of Stones.

Is forbidden, that a woman in that state
Should not touch this stone.

Thou shalt find many other like things
in the book of Mines, of Aaron, and Evax.

The manner of doing these things consisteth
in this, that the bearer of any of these
things be a clean person, but especially in
his body.

I Sidorus seemeth to say, that Licania hath in the head a Stone of most noble vertue, and is of white colour, which brayed, giben to them that hath the strangulion, to drink, it looseth perfectly the urine, and shortly healeth, it putteth away the Feaver quartaine. Also it taketh away a white spot or pearle in the eye. Also if a woman with child bear it on her, she loseth not her birth: Mozeober the flesh of them sodden and eaten, it is good to them that have an ulceration, or soze in the lungs, with a consumption of all the body, and spitting of blood. Also the powder of the beastes, with rinde, or bark of trees, with some graines of Pepper, is profitable against the Emerodes and growing out of flesh about the buttockes. Likewise they being raw, brayed with rindes or barks of trees, break ripe Impostumes.



The third Booke of *Albertus Magnus*, of the vertues of certaine Beasts.

FOrsomuch as it hath been spoken in the booke before of certain effects, caused by the vertue of certaine Stones, and of their marvellous vertue or operation: now we will speak in this Chapter of certain Beasts.

Aquila.
Casso.
Bubo.
Hircus.
Camelus.
Lepus.
Experiolus.
Leo.
Foca.
Anguilla.

An Eagle.
A Shrike Owle.
A Goat Bucke.
A Camell.
A Hare.
A Lyon.
A Porpaise.
An Ele,

The vertue

Mustela.	A Weasel.
Upupa.	A Lapwing, or black plover.
Pellicanus.	A Pellican.
Corvus.	A Crow,
Milvus.	A Kite, or Gleyd.
Turtur.	A Turtle.
Talpa.	A Mole.
Merula.	A blacke Mache, or Dovesell.

Aquila, the Eagle is a bird well enough known: of the men of Chaldea it is called Vorax, and of the Greeks Rimbicus. Aaron and Evax say, that it hath a marvellous nature or vertue. For if the braine of it be turned into powder, and be mixed with the juice of Hemlocke, they that eat of it shall take themselves by the haire, and they shall not leaue their hold, so long as they bear that they haue received. The cause of this effect is, for that the braine is very cold, insomuch that it engendzeth a fantastickall vertue, shutting the powers by smoke.

Casso is a beast that is knowne very well, it is called Rapa amongst the Chaldees, and of the Grecians, Orgalo: Aaron

Aaron saith of this, If the feet of it be bozn of any man, he shall neber be vexed, but he shall desire alwaies to goe forth. Also hee that beareth the feet of it, shall alwaies overcome, and shall bee feared of his enemies. And he said that his right eye wzapped in a Wolbes skin, maketh a man pleasant, acceptable and gentle. And meat be made of the aforesaid things, or powder given to any man in meat, the giber shall bee greatly lobed of him that receibeth it. This last was probed in our time.

BUbo, a Shziek Owle, is a Bird well enough known, wch is called Magis of the Chaldees, and Hicopus of the Greeks. There be marvellous vertues of this fowl, for if the heart and right foot of it bee put upon a man sleeping, hee shall say anon to thee whatsoeber thou shalt aske of him: And this hath been probed a late time of our brethren. And if any man put this under his armhole, no dog will bark at him, but keep silence. And if these things aforesaid, joined together with a wing, if it bee banged up to a tree, birds will gather together to that tree.

Hircus, the Goat Bucke is a beast well enough known, it is called of the Chaldees Erbichi, of the Greeks Massai. If the blood of it be taken warme with vinegar and the iuice of Fenill, and sodden together with a glasse, it maketh the glasse soft as dow, and it may bee cast against a wall, and not broken, and if the aforesaid confection be put in a vessell, and the face of any man bee anointed with it, marvellous and horrible things shall appeare, and it shall seem to him that hee must die: and if the aforesaid things be put in the fire: and there be any man that hath the falling sickness, by putting to the loadstone, he falleth anon to the ground as dead, and if the water of Elex be giben to him to drinke, hee shall be cured anon.

Camelus, the Camel is a beast known well enough. It is called of the Chaldees Ciboi, of the Greeks Iphim. If the blood of it be put into the skin of the beast called Scellio, (and then set on any mans head) which is like a Lizard, habing on his backe

of Beasts

back spots like stars, it shall seem that hee is a giant, and that his head is in heaben. And it is said in the booke of Alcorath, of Mercury : And if a Lanthorne anointed with the blood of it, lightened, it shall seem that men standing about, haue Camells heads, so that there be no outward light of another candle.

LEpus, the Hare is a beast well enough known, of the Chaldæes it is called Veterellium, and of the Greeks Gnollon, the vertue of it is shewed to be marvellous, for Evax and Aaron said that the feet of it joined with a stone or with the head of a black oxell, moobeth a man to hardnesse so that he fears no death.

And if it be bound to his left arme, hee may goe whether he will, and hee shall returne safe without perill. And if it be giben to a dog to eat, with the heart of a wilsell, from thenceforth shall he not cry out, although he should be killed.

EXperiolus is a beast well enough known, if the clove of it be burned and consolidated, and be giben in meate
to

The vertue

to any horse, hee will not eat for the space of three dayes, and if the aforesaid thing be put with a little Turpentine, it shall bee clear; and secondly it shall bee made as a cloud in blood, and if it be cast into a little water a while, an horrible thunder shall be made.

LEo, a Lion is a beast well enough known, hee is called of the Chaldees Balamus, of the Greekes Beruth. If thongs of leather be made of the skinne of him, and a man gird himse lfe withall, hee need not fear his enemies : and if any man will eat of the flesh of him, and drinke his water for three dayes, he shall be cured from the Feaver quartain: and if any part of his eyes be put under a mans Armehole, and bozne, all beasts shall fly away, bowing down their heads to their bellies.

FOca, Porpoise is a fish well known of the Chaldees, it is called Daulanbur, of the Grecians Laboz; this fish is of a divers nature. If the tongue of it be taken & be put with a little of the heart of it in water, for a surety fishes will gather there together.

gether. And if thou wilt bear it under the armhole, no man shall be able to have victory against thee, thou shalt have a gentle and pleasant judge.

A Nguilla, an Ele, it is a fish sufficient-ly known. The vertues of it are marvellous, as Evax and Aaron say; for if it die for fault of water, the heart remaining hole, and strong vinegar to be taken, and if it be mixed to the blood of the fowle, called in Latin Vultur, which some call in English a Gripe, and some a Raven, and it be put under dung in any place, they shall all, how many soever they be, recover their life, as they had before. And if the worme of this Ele be drawn out, and put in the aforesaid confection the space of one month, the worme shall be changed into a very black Ele, of which if any man shall eat, he shall die.

M Ustela, the Weasel is a beast sufficiently known. If the heart of this beast bee eaten yet quaking, it maketh a man to know things to come, and if any dogge eate of the heart with the eyes and tongue of it, he shall soone lose his voice.

Upu.

The vertue

Vpupa, the Lapwing or black plover, is a bird sufficiently known: of the Chaldees it is called Boridista, of the Greeks Ison: The eyes of it boyn, make a man grosse or great: and if the eyes of it be boyn before a mans breast, all his enemies shall be pacified: and if thou shalt have the head of it in thy purse, thou canst not be deceived of any Merchant. This hath been proved of our brethren.

Pelicanus, the Pellican is a bird well known: it is called of the Chaldees Voltri, and of the Greeks Iphalari. The vertue of it is marvellous. If young birds be killed, and their heart be not broken, & if a part of her bloud be taken, and be put warm in the mouth of the young birds, they will receive soon again life, as before. If it be hanged upon the neck of any bird, it shall flie alwaies, untill it fall dead. And the right foot of it under an hot thing, after three moneths shall bee engendred quick, and shall move it selfe of the humour and heat, which the bird hath. And Hermes in the book of Alchorath, and Plinius doth witnesse this.

Corvus

COrvus, called of some a Kaben, and of
 others a Crow, the vertue of this fowl
 is marbellous, as Evax, & Aaron rehearse.
 If her egges be sodden, and be put againe
 in the nest, the Kaben goeth soone to the
 red Sea, in a certain Ile where Aldoricus
 or Alodrius is buried, and she bringeth a
 stone wherewith she toucheth her egges,
 and her egges be as raw as they were be-
 fore: it is a marbellous thing to stirre up
 sodden egges. If this stone bee put in a
 ring, and the leafe of the Labozell tree un-
 der it, and if a man be bound in chaines,
 or a doze shut, bee touched therewith, hee
 that is bound shall bee loosed, and the doze
 shall be opened: and if this stone be put in
 a mans mouth, it giueth him understanding
 of all birds. The stone is of India, because
 it is found in India, as some men say, and
 some say in the red sea. It is of diuers co-
 lours, and maketh a man to forget all
 forath, as we have said aboue in the same
 stone.

Miluius, a Kype or Clepde is a bird
 common amongst us, of the Chal-
 dees

The vertue

dees it is called Bisicus, of the Greek^s Melos. If the head of it be taken, and bozⁿ befoze a mans breast, it gi beth to him love, and fauour of all men and women.

If it be hanged to the neck of an Hen, the will neber cease to run, untill it bee put away : and if a cocks combe bee anointed with the blood of it, hee will crow from t^{he} ^{of} thencefozth. There is a certaine stone found in the knees of this bird, if it bee looked craftily, which if it bee put in the meat of two enemies, they shall bee made friends, and there shall be made very great love among them.

TUrtur, a Turtle is a bird well enough known, it is called Merlon of the Chaldees, of the Greeks Pilax. If the heart of this fowle bee bozne in a Wolbes skinne, he that beareth it shall neber have an appetite to commit lechery from thencefozth. If the heart of it be burned, and put aboue the egges of any fowle, there can neber young birds be engendzed of them from thencefozth: and if the feet of this fowle bee hanged to a tree, it shall not bear from thencefozth.

And

And if an hairy place, and an Horse an-
nicted with the blood of it, and with water
wherein that Mole was sodden, the blacke
hairs will fall off.

TAlpa, a Mole is a beast well enough
known: the vertue of this beast is
marvellous, as it is rehearsed of Philoso-
phers. If the foot of it bee wrapped in the
leafe of a Laurell tree, and bee put in the
mouth of an horse, hee will fly for feare:
and if it bee put in the nest of any fowle,
there shall neuer come forth young birds of
these egges: and if thou wilt drive away
Moles, put it in a pot, and quick lymstone
kindled, all the other Moles shall come to-
gether there: and the water of that deco-
ction maketh a black horse white.

MEcula a black Duck, or Dwell, is a
fowle well enough known, and the
vertue of it is marvellous. For if the fea-
thers of the right wing of it bee hanged up
in the midst of an house, with a redde
leafe which was neuer occupied, no man
shall be able to sleep in that house untill it
bee put away. Moreover if the heart of it
bee

be put under the head of a man sleeping, if you aske him any thing, he shall tell all he hath done with a high voice.

The manner of doing these aforesaid things, that the effect may be good and profitable is, that it be done under a favourable Planet, as Jupiter and Venus, and this is in their dapes, and houres. If any man therefore will doe these things truly, without doubt hee shall find truth, and very great effect and vertue, in the aforesaid things, as I have probed and seen oftentimes together, with our brethren in our time. Therefore let a man consider here which shall find plenty of those aforesaid things, that he possesseth a Lordship of vertues. For if they be done in their contraries, as a good effect in a malicious sign, his vertue and effect should bee hindered by his contrary, and thereby good and true things grow to be despised. We see by daily experience, very many people are deceived in true things, which if they had knowne, and kept the qualities of signes, or the right measure of times and seasons they should have gained their will
and

of Beasts.

and effect in the aforesaid things.

Aspidozus seemeth to say that the ashes of a great Frog, tyed to a womans girdle, restraineth greatly the coming of a womans naturall purgation.

And in probation, if it bee bound about a hens neck, no blood shall come out of her, or of any other beast.

Also if it be tempered with water, and if the head or any other place bee anointed therewith, haire will no more grow there.

If any man bear a dogs heart on his left side, all dogs shall hold their peace, and not barke at him.

If any man will bind the right eye of a Wolfe on his right sleeve, neither men or dogs may hurt him.

Here endeth the secrets of Albertus Magnus of Colone, of the Natures and Vertues of certaine Hearbs, Stones, and Beasts.

The order



And that al things that hath been said befoze, and also shall be said after, may be applyed moze easily to the effects of their desire which have no knowledge in the stars. First, thou shalt note, that an hour is taken two waies, that is, equall, and unequall. The equall hour is the houre of the diall or clock, which is alwaies equall. The unequall hour is considered, after that the days be longer, or shorter. For the Astrologians consider alwaies the time in the which the Sunne standeth upon his halfe sphere, and they call it the day or the bow of the day, and by the contrary the night. They divided that time which they call the day, in seaven equall parts which bee the hures of the same day, and whatsoeber is said of the day, thou must understand contrariwise of the night. And that thou maist understand moze cleerly, let us put the case, the Sun cometh out from his half sphere, at right of the diall. We have unto the going
downe

bottom of the Sun seabenteen hours of the Diall, which wee may multiply by lx. as there be lx. minutes of ebery houre of the Diall, and we ^{el} all haue nine hundred and threescore minutes, which wee may diuide by twelue, as there be twelue houres of the day, applying to ebery hour his proportion, and count fourscore minutes in an house, Therefore ebery houre of a day shall haue fourscore minutes, which shall contain one hour, and one third of an houre of the Diall. And in all that time the dominion of the Planet of that houre shall be considered, as the Table here following shall make more manifest. Ebery houre of his night shall haue but forty minutes, which thou shalt understand likewise of others, according to the rising of the Sun upon the ground, because that houre which is the midst between night and day, which is called the dawning of the day, is not called the day, but the day is properly to bee understood, when as the Sun may be seen.

Therefore thou willing to consider and know the domination and rule of ebery Planet, then here may you see how in ebe-

cy houre ebery Planet hath his dominion: thou shalt consider the hours themselves as I have befoze said, and so thou maist come to the end of thy purpose. Also the beginning of the day is considered from one of the clocke of the day, going befoze afternoon. So diuide the Sunday into two equall parts, and each in twelbe hours, so that the first hour of Munday, beginneth after twelbe on Sunday, and one is the the beginning of Munday.

Wherefoze thou art to consider that Sunday hath his sign under the Sun.

Munday hath his sign under the Moone.

Tuesday hath his sign under Mars.

Wednesday hath his sign under Mercurius.

Thursday his sign under Jupiter.

Friday his sign under Venus.

Saturday his sign under Saturn.

It is to be noted that ebery true act must be done under his Planet. And the best is, that it be done in the proper day of the planet, and in his own proper houre, as for example.

Under Saturne, life, building, doctrine, mutation.

Under

of Planets:

Under Jupiter honoz, desired things,
riches, apparell.

Under Mars, war, prison, matrimony,
enemy.

Under the Sun, hope, lucre, fortune,
heire.

Under Venus, friend or fellowship, way,
lober, stranger.

Under Mercury, losse, debt, fear.

Under the Moone, polaise, dream, mer-
chandise, theft.

Of the hours of the day and nights.

And first the hours of Sunday, the
first hour the Sun, the second Venus,
the third Mercurius, the fourth the Moon,
the fift Saturnus, the sixt Jupiter, the se-
venth Mars, the eighth the Sun, the ninth
Venus, the tenth Mercurius, the eleventh
the Moon, the twelfth Saturnus.

But in the first hour of the night Jupiter,
the second Mars, the third the Sun, the
fourth Venus, the fift Mercurius, the sixt
the Moon, the seventh Saturnus, the viii.
Jupiter, the ninth Mars, the tenth the
Sunne, the xi. Venus, the xii. Mercurius.

The order

In the first hour of Munday the Moone, the second Saturne, the third Jupiter, the fourth Mars, the fift Sol, the first Venus, the seventh Mercurius, the eight Luna, the ninth Saturnus, the tenth Jupiter, the eleventh Mars, the twelfth Sol.

But in the first hour of Munday night, Venus, the second Mercurius, the third Luna, the fourth Saturne, the fift Jupiter, the first Mars, the seaventh the Sunne, the eight Venus, the ninth Mercurie, the tenth Luna, the eleventh Saturnus, the twelxe Jupiter.

In the first houre of Tuesday Mars, in the second Sol, the third Venus, the fourth Mercurie, the fift Luna, the first Saturne, the seventh Jupiter, the eight Mars, the ninth Sol, the tenth Venus, the eleventh Mercurius, the twelfth Luna.

But on Tuesday at night in the first hour Saturne, the second Jupiter, the third Mars, the fourth Sol, the fift Venus, the first Mercurie, the seventh Luna, the eighth Saturne, the ninth Jupiter, the tenth Mars, the eleventh Sol, the twelfth Venus.

Of the Wednesday, in his first hour Mercurius, at two Luna, at thzee Saturnus, at foure

four Jupiter, at fife Mars, at fix Sol, at
feben Venus, at eight Mercurius, at nine
Luna, at ten Saturnius, at eleben Jupiter,
at twelhe Mars.

But on Wednesday night at one of the
clock Sol, at two Venus, at three Mercu-
rius, at four Luna, at fife Saturnus, at fix
Jupiter, at seaben Mars, at eight Sol, at
nine Venus, at ten Mercurius, at eleben
Luna, at twelhe Saturnus.

On Thursday at one of the clock Jupi-
ter, at two Mars, at three Sol, at four Ve-
nus, at fife Mercurius, at fix Luna, at sea-
ben Saturne, at eight Jupiter, at nine
Mars, at ten Sol, at eleben Venus, at
twelhe Mercurius.

But on Thursday night at one of the
clock the Moone, at two Saturnus, at three
Jupiter, at four Mars, at fife Sol, at fix Ve-
nus, at seaben Mercurius, at eight the
Moon, at nine Saturne, at Jupiter, at ele-
ben Mars, at twelhe Sol.

The order

On Friday at one of the clocke Venus, at two Mercurius, at three Luna, at foure Saturnus, at fife Jupiter, at six Mars, at seven Sol, at eight Venus, at nine Mercurius, at ten Luna, at eleben Saturnus, at twelbe Jupiter.

But on Friday night at one of the clock Mars, at two Sol, at three Venus, at foure Mercurius, at fife Luna, at six Saturnus, at seaben Jupiter, at eight Mars, at nine Sol, at ten Venus, at eleben Mercurius, at twelbe Luna.

On Saturday at one of the clock Saturnus, at two Jupiter, at three Mars, at four Sol, at fife Venus, at six Mercurius, at seven Luna, at eight Saturnus, at nine Jupiter, at ten Mars, at eleben Sol, at twelbe Venus.

But on Saturday night at one of the clock Mercurius, at two the Moon, at three Saturnus, at four Jupiter, at fife Mars, at six Sol, at seven Venus, at eight Mercurius, at nine the Moon, at ten Saturne, at eleben Jupiter, at twelbe Mars.

And note that Jupiter and Venus bee good, Saturne and Mars ebill, but the Sun and Moon in a mean, and Mercury is good with good, and ebill with ebill. A



*A short Discourse of the nature
and qualities of the seven
Planets : and first of Saturnus.*



Saturnus is the highest Planet, whose nature is cold and dry, whose complexion melancholicke, an enemy to mankind, masculine, of the day ebill disposed, and counted the greater misfortune. He is of slow motion, for hee performeth his course but in thirtie years. Hee governeth in a mans body the right eare, the milt, the bladder. Hee hath dominion ober the Ptficke, Catarch, Pallie, Dropsie, Quartaine Ague, Consumption, Gout, Leprosie, Moxphew, Canker, Flux, and Griefs of the spleen. Hee is a friend to the retentibe faculty, and hee hath two houses, as Capricornius, and Aquarius. If he be Lord of the natibity, hee maketh the children of proud hearts, lofty in honoꝝ, sad, keeping anger,

The order

anger, upright in counsell, disagreeing with their wives, malicious. Of stature lean, pale, slender, and hard favoured, thick lips, wide nostrills, and cold of nature. This Planet giveth denomination to Saturday, because he ruleth the first hour of the day.



Jupiter is next beneath Saturnus, whose nature is warm and moist, whose complexion sanguine, a friend to nature & to mankind, masculine, of the day, & called the greater fortune, he is meetly slow of motion, performing his circuit but in twelve yeers. He governeth in a mans body, the Liber, the Lungs, the Kibes, Kidneys, Gizzards, Blood and seed. He hath dominion over the Kings-eill, Plurisie, infection of the Lungs, Apoplexy proceeding of blood, Crampe, great head ache, heart-burning, and other Diseases rising of Blood. He helpeth the Digestive and Nutritive faculties, and hee hath likewise two houses, Sagittarius and Pisces. If hee
bee

of Planets.

he Lord of the natibity, hee maketh the childzen bozne, to be of notable courage, trusty, atchieving great exploits, merry, glorious, honest, of stature faire, and lovelily coloured, gentle eyes, thick haire, stately in going, very loving both of wife and children. He giveth name to Thursday, because he ruleth the first hour of that day.



Mars followeth Jupiter, whose nature is immoderate hot and dry, whose complexion is Cholerick, Masculine, of the night, evil disposed, and termed the

lesser misfortune. He is indifferent quick of motion, performing his course in two years. Hee governeth in a Mans body the left Ear, the Gall, the Veins, and Cordes. He hath influence in the Tertian Feaver, Pestilence, and continuall Ague, King-broome, Megrim, rottenness, untimely deliberance, breaking of veines, and all diseases caused by colour, and hath two mansions, Aries and Scorpius, If he be Lord of the natibity, he maketh the
d. 11.

The order

childzen bozne rough, wild, fierce, inbin-
eible, bold, contentious, obscure, easie to
be deceibed. Of stature indifferent, leane,
hard faced, red headed, small eyed, delight-
ing to burn and destroy, subject to brea-
king their lims and violent death, or else
to fall down from an high place: This
Planet giveth denomination to Tuesday,
because hee ruleth the first houre of that
day.



Sol, or the Sunne ensueth
next Mars, whose nature is
hot and dry moderately, the
life and light of all the other
Planets, masculine, of the
day good fortune by aspect, but evil for-
tune by copozall conjunction. He is quick
of motion, finishing his course in three
hundred sixty five days, and almost six
hours. He governeth in mans body, the
braine, marrow, sinewes, the right eye of
a man, and the left eye of a woman. He
bath rule of all hurts in the mouth, in
distillations to the eyes, and in all hot and
dry diseases which proceed not of cholar,
and

Of Planets.

and he hath but only one mansion : to wit
Leo. If he be Lord of the nativity he ma-
keth the children borne, trusty, lofty, wise,
just, courteous, religious, and obedient un-
to their parents. Of person corpulent,
their hair enclined to yellow, tall, large
limmed, doing all things with a grace :
and if this Planet be well placed, he cau-
seth long life. This Planet giveth deno-
mination to Sunday, because he ruleth the
first hour of the day.

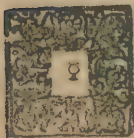


Venus runneth after Sol,
whose nature is cold and
moist temperately : whose
complexion flegmaticke, fe-
minine, of the night; and is

cleaped the lesser Fortune, but of inclina-
tion well disposed to mankind. Shee is
of a swift progression absorbing her reso-
lution in one yeare. Shee governeth in
mans body, the Lynes, Kidneys, But-
tocks, Belly, Flank, and matrix. Shee
beareth rule ober all cold maladies :
and moist in the Liber, Heart, and Sto-
mack, and especially women about their
p̄ibities

The order

privities: and the hath two mansions or houses: Taurus and Libra. If she be Lady of the nativity, she maketh the children bozne, pleasant, merry, giben to pleasures, lobely, letcherous, iust, inbiolable keepers of faith and friendlinesse. Of stature tall, comely, white and faire, habing wanton and amiable eyes, gentle looks, thick and soft hair, sometime curled, dauncers and delighted in musicke. This gentle Planet gibeth domination to Friday, because she ruleth the first hour in that day.



Mercurius immediately followeth Venus, whose nature in all respects is common and conuertible, masculin with masculine, feminine with feminine, hot with hot, cold with cold, moist with moist, dry with dry, good fortune with good fortune, best with a good aspect or conjunction. He is of swift motion going his course in a year. He governeth in mans body the tongue, memory, cogitation, hands and thighs. He hath dominion over the Phren-

He,

of Planets.

ty, madnesse, melancholly, Felling sicknesse, Cough, Rheum, and the abundance of distilling spittle : and generally all things are subject to him : and he hath two mansions, Gemini and Virgo. If he be Lord of the natibity, he maketh the childzen stout, wise and apt to learne, modest, secret, and eloquent. Of person small, leane, pale of visage : smooth haired : fair eyed : hard and honey handed. This Planet gibeth name to Wednesday : because hee ruleth the first houre in th t day.



Luna, or the Moone cometh last and latest of all the Planets, whose nature is cold and moist : feminine and of the night, conueyer of the vertue of

all other Planets comming next from her to us. She is of a very passing swift motion, finishing her course in seven and twenty days, vii. houres, and xliiii. min. She governeth in a mans body, the brain, the left eye of a man, and the right eye of a woman, the pappy parts of a woman, the

The order

the stomacke both in man and woman, the belly, and generally all the left parts of the body. She ruleth the pallie and weighing of the body, displacing of members, obstruction of lineas with infirmities proceeding of cold moisture, and shee hath but one house only, to wit, Cancer. If she be soberaigne of the nativity, she maketh the children bozne, honest, honorable, inconstant, loving wet and moist places, and giben to see strange countrys. Of stature tal, white, and effeminate. She gibeth name to Monday, because she ruleth the first hour in that day.

Here

Here beginneth the book of the
marvells of the world set forth by
Albertus Magnus.



After it was known of Philo-
sophers, that all kind of things
mobe and incline to them-
selbes, because an actibe and
rationable vertus is in them,
which they guide, and mobe as well to them-
selbes as to others, as fire mobeth to
fire, &c.

Also Avicenna said, when a thing stan-
deth long in salt, it is salt, and if any thing
stand in a stinking place, it is made stin-
king : and if any man standeth with a bold
man, it is made bold, if it stand with a fear-
full man, it is made fearfull.

And if a beast companieth with men, it
is made tractable and familiar : and gene-
rally it is verified of them by reason, and
others experience, that ebery nature mo-
beth to his kind, and theit verifying is
known in the first qualities, and likewise
in the second, and the same chanceth in
the third. And there is nothing in all dis-
positions and quality, which moobeth to it
It selfe

Of the marvell's

selfe, according to his whole power. And this was the root, and the second beginning of the works of secrets, and turn thou not away the eyes of thy mind.

After that this was grafted in the minds of the Philosophers, then they found the disposition of naturall things. For they knew surely that great cold is grafted in some, in other some great boldnesse, in some great wrath, in some great feare, in some barrennesse is ingendred, in some ferventnesse of love is ingendred, in some is one vertue or other ingendred, either after the one kind, as boldnesse and victory is naturall to a Lion, or secundum individuum, as boldnesse is in a harlot, not by a mans kind, but Per individuum, there came of this great marbells, and secrets able to be wrought. And they that understood not the marvellousnesse, and how that might be, did despise & cast away all things in which the labor wit of Philosophers was whose intent & labor was their own praise in their posterity, that they might by their writing, make things called false be holden in great estimation. It is not hidden to the people, that every like helpeth and
streng-

of the World:

strengtheneth his like, and loveth, loveth, and embraceth it. And Physicians have said, and verified that, for their part, and said, that the Liber helpeth to the Liber, and every member helpeth his like. And the turners of one Metall into another called Alchymists know that by manifest truth, how like nature secretly entreth, and rejoiceth of his like. And every science hath now verified that in his like. And note this diligently, for great marvellous workes shall be seen upon this.

Now it is verified, and put in all mens mindes, that every naturall kind, and that every particular or generall nature hath naturall amity and enmity to some other. And every kind hath some horrible enemy, and destroying thing to be feared. Likewise something rejoicing exceedingly, making glad, and agreeing by nature. As the sheep doth feare the wolfe, and it knoweth not only him alive, but also dead, not only by sight, but also by taste, and the Hare feareth the Dogge, and the Mouse the Cat, and all foure footed beasts feare the Lion, and all flying birds flee the Eagle, and all beasts fear man, and

Of the marvell's

this is grafted to ebery one by nature. And some haue this, Secundum Individuum, and at a certain time.

And it is the certifying of all Philosophers, that they which heare others in their life, hate their parents and altogether after they die. For a skin of a sheep is consumed of the skin of the wolfe, and a timbrell, tabour or drummade, made of the skin of a wolfe, causeth that which is made of a sheeps skin, not to be heard, and it is so in all others. And note thou this for a great secret.

And it is manifest to all Men, that a Man is the end of all naturall things, and that all naturall things are by him, and he obercometh all thinges. And naturall things haue uaturall obedience grafted in them to man, and that man is full of marbellousnesse, so that in him are all conditions, that is mistemperance in hot and cold, temperate in ebery thing that it wil, and in him be the vertues of all things, and all secret acts woꝝketh in mans body it selfe, and ebery marbellous thing cometh forth of him, but a man hath not all those things at
one

of the World.

one time, but in diuers times, and in Di-
uersis individuīs, and in him is found the
effect of all things.

Thou shalt note how much Reason may
see and comprehend, and how much thou
maist probe by experience, and so under-
stand that which is against man.

There is no man but doth know that
every thing is full of marvellous ope-
rations, and thou knowest not which is
greatest operation, till thou hast probed
it. But euer man despiseth the thing
whereof he knoweth nothing, and that
hath done no pleasure to him. And every
thing hath of hot and cold, that is pro-
per to him, and fire is not more marbel-
lous then water, but they are diuers and
after another manner, and Pepper is not
more marvellous then Henbane, but af-
ter another fashion. And hee that belee-
beth that marvellousnesse of things, com-
meth from hot and cold, cannot but say
that there is a thing to bee marvelled in
every thing, seeing that every thing
hath both of hot and cold that is conue-
nient to it. And he that beleebeth that the
marvellousnesse of things bee in starres,

Of the marvell's

of which all things take their marbellous and hid properties, may know that ebery thing hath his proper figure celestial agreeing to them, of which also cometh marbellousnesse in working. For ebery thing which beginneth under a determinate ascendent and celestiall influence, and getteth a proper effect, or bertue of suffering or working a marbellous thing. And he that beleebeth the marbellousnesse of things it at come by amity and enmity, as buying and selling cannot be denied so for to come: and thus uniberfally ebery thing is full of marbellous things, after ebery way of searching the natures of them. And after that the Philosophers knew this, they began to probe and say what is in things.

Plato saith in Libro tegimenti, that hee that is not expert in Logick, of which the understanding is made ready, lifted up, nimble or light and speedy: and he that is cunning in naturall science, in which are declared marbellous things both hot and cold, and in which the properties of ebery thing in it self be shewed. And which is not cunning in the science of Astrology, and in
the

the sights and figures of stars, of which e-
very one of them which bee high, hath a
vertue, and property, cannot understand
nor verifie all things, which Philosophers
habe written, nor can certifie all things,
which shall appear to mans senses, and bee
shall goe with beabinesse of mind, for in
those things is marbellousnesse of all
things which are seen.

A pure Astrologian beleebeth that all
marbellousnesse of things, and that the
roote of experience, and of all things which
be apparent when they bee put together,
were from a celestially figure which every
thing getteth in the houre of his killing
or generation. And he hath verified it in
every thing that he hath probed, hee fin-
deth that the concourse of things, is ac-
cording to the course of the stars. And vi-
ctory, ioy and beabinesse, dependeth thereof,
and is iudged by it. And therefore he com-
manded all things to be done in certaine
days, in certaine houre, in certain con-
junctions, and separation, in certain ascen-
sions, and their wit could not attaine to all
the knowledge of Philosophers.

Of the marvells

A great part of Philosophers and Philosophians, have beleebed that all marbellousnes or experience & marbells, came from naturall things, when they be brought to light, by hot and cold, dry and moist, and they shewed these four qualities and put them to the rootes of all marbellous things, and the mixtion of them is required to ebery marbellous thing, they verified that in their works: and when they found experiences of Philosophers they might not verifie those things by hot and cold, but rather by his contrary. It causeth them to marbell continually, and to be soze and to deny that oftentimes, although they see it.

Wherefore Plato said for a good cause that hee which is not very cunning in Logick, and wise in the vertues of naturall things, likewise the aspects of the starres, shall not see the causes of marbellous things, nor know them, nor participate of the treasure of the Philosophers.

Wherefore I know that ebery thing hath that which is his owne, of heate and cold, of which it maketh another thing
esse.

of the World.

effectuall by accident, directly and indirectly, and it hath all his vertues of the stars, and the figure of his generation, which it worketh in mortality, construction, and greening with other.

And notwithstanding ebery thing hath his owne naturall vertues, by which ebery thing is a beginning of a marvellous effect. Wherefore seeing that Nature moveth to his owne like, it may be imagined of the marvellousnesse of effects, to work ebery thing that thou wilt, and thou shalt verifie it to all things which thou shalt hear, both of Physick and all other natural sciences, after a diuerse way of thy thought and wit. And I shall shew thee manifestly, that thou maist help thy selfe, and prepare thee to receiue those things which I tell to thee, gathered and collected of Philosophers and diuers ancient authors. Wherefore haue thou this thing in thy mind, that an hot thing, as much as it is by it self helpeth in cold passions, and it is an experience in them, and agreeth not to hot things, but by accident or indirectly, and againe that which falleth out or comes by accident
may

Of the marvells

may deceiue thee in the first qualities, for oftentimes a hot thing healeth hot sicknesse, that is by accident or indirectly,

Therefore, if thou wilt haue experience: First it becommeth thee to know of those things, whether they be hot or cold. And after that note what is the disposition and naturall properties of it, whether is it boldnesse, or fearfulnessse, or honesty, or barrennesse, for what nature ebery thing hath he is like to such in these things in which he is associate: As the Lion is a beast unfearfull, and hath a naturall boldnesse, chiefly in his forehead, and heart. And therefore he that taketh in his fellowship the eye or heart of a Lion, or the skinne which is between his two eyes, goeth bold and not fearfull, and bringeth fearfulnessse to all beasts. And generally there is in a Lion vertue to giue boldnesse and magnanimity. Likewise in a harlot boldnesse is exterminate. And therefore Philosophers say if any man put on a common harlots smock, or look in the glasse, or haue it with him, in which she beboledeth her self, he goeth bold and unfearful. Likewise there is great bold-

of the World.

boldnesse in a cock, in somuch that Philosophers say, that the Lion is astonied when he seeth him. And therefore they say, if any man hear any thing of his hee goeth boldly.

And generally ebery beast, which hath boldnesse exterminate by nature or chance, Si ex eo constructur huiusmodi, it then giveth to it boldnesse. Likewise if it be a barren beast, by nature or by some accident following to it, that it moveth some to barrennesse. And therefore Philosophers have written, that the Mule forasmuch as hee is utterly barrain of his property, and whatsoever it be maketh men and women barren, when some part of him is associate to women. And likewise doth hee that was boyn afore the naturall time, and a gelded man, because barrennesse is grafted in all these, and they are like to a man in this, which doth associate to himselfe these inward things. Likewise they which will move love, looke what beast loveth most greatly, and specially in that hour, in which it is most stirred up in love, because there is then greater strength in it in moving to love, they take a part of the
beast

Of the marvells

beast, in which carnall appetite is stronger, as are the heart, the stones, and the mother or matrice.

And because the swallow loveth greatly, as Philosophers say, therefore they chose her greatly to stir up love.

Like wise the Dove and the Sparrow are holden to be of this kind, specially when they are delighted in love or carnall appetite, for then they provoke and bring in love without resistance.

Like wise when they will make a man to be a babler, or of much speech, they put nigh to him a part of a dogs tongue or heart: but when they will make a man eloquent or delectable, they associate to him a Nightingale: and to speak universally, whatsoever vertue or naturall property, they see in any naturall thing after an excellence, they thought to make like to move or incline any thing disposed to that same: for they know surely that it might more help then hurt, insonmuch as it hath graffed in it of their nature. And all vertue moveth to such as it is, according to the power of it. And so must thou understand it to be in marvellous things, of which thou shalt
heare

beare. And this is said to introduce the mind.

The authoꝝ Libri regimenti saith, that there be certain things manifest to the senses, in which we know no reason. And certain be manifest by reason, in which wee perceiue Nullum sensum nec sensationem. And in the first kind of things we must beleeue no man, but experience and reason is to be pꝛobed by experience not to be denied. And in the second kind of things feeling is not to be looked foꝝ, because it may not bee felt. Wherefoꝝe certain things must bee beleeued only by experience, without reason, foꝝ they be hid from men.

Certain are to bee beleeued only by reason, and because they lack senses, foꝝ although wee know not a manifest reason wherefoꝝe the Loadstone draws to it from, notwithstanding experience doth manifest it so, that no man may deny it. And like as this is marvellous, which only experience doth certifie, so should a man suppose in other things. And hee should not deny any marvellous thing although hee hath no reason, but that hee rather ought

Of the marvell's

ought to probe by experience, for the cause^s of marbellous things are hid, and of seditious causes going before, that mans understanding after Plato, may not apprehend them.

Wherefore the Loadstone draweth iron to it, & a certain other stone draweth glasse. So marbellous things are declared of Philosophers to bee in things by experience, which no man ought to deny. And that is not probed after the fashion of Philosophers which found that, for the Philosophers say, that the Palme is a tree, and it hath the male and the female, therefore when the female is nigh the male, thou seest that the female doth bow down to the male, and the leafe and the branches of it are made so soft, and bow downe to the male.

Wherefore when they see that, they bind ropes from the male to the female. Reddit ergo erecta, super se ipsam quasi adepta sic Masculo per continuationem sumis virtutem masculi. Notwithstanding many of the ancient Authors have shewed marbellous things, receiued now of common people, and taken for a truth.

There.

of the World.

Therefore I shall shew to thee certaine things that thou maist stablish thy mind upon them, and to know it for a certain truth which reason cannot stablish by feeling, because the aforesaid help in them. And therefore it is, that the son of Messias said in the book of the Beasts. If a woman great with child, put on the apparell of a man, and a man put it on after, before he wash it, if he have the feaver quainted it wil depart from him.

And it is said in the booke of beasts, that the Ithard fleeth the priuy members of a man, and in another place it is said, Si carneum, if an old man be buried in a Dove or Culvers house, or be put where Doves or Culvers inhabit or rest, there they are multiplied untill it be full of them.

And the book De theriaca of Galen, it is said, that the Serpent which is called Regulus in Latine, a Cockatrice in English, is somewhat white, upon whose head there bee three haire, and when any man seeth them he dyeth soon. And when any man or any other living thing heareth his whistling, hee dyeth. And every beast that eateth of it being dead, dyeth also:

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also. And Aristotle said, where there is summer six months, and winter other six there is a floud wherein adders are found, whose property is that they neber see themselves but they die, but when they be dead they hurt not. And Aristotle put craftily in the mind of Alexander, that hee should take a great glasse and goe towards them therewith, and when they did behold themselves in the glasse they dyed. This saying of Aristotle was not beleebed of some men.

For Abicenna said against Aristotle, if any man did see it he dyed: wherefore there is no truth in his speech. And they said, if any man would take the milk of a woman gibbing suck to her own daughter, of two yeares old, and let it be put in a glasse vessel, or hanged up in a Dove or Culver house where they goe in and out, Doves will abide and be multiplied there untill they be innumerable. And said, when the mouth of a dead man is put upon him which complaineth of his belly, his belly is healed.

And Alexander said, when any thing is taken out of the nabell of an infant, which
com-

commeth forth of it being cut, and he put under the stone of a ring of silver or gold, then the passion or griefe of the colicke commeth not in any wise to him that beareth it.

And Galen saith, when the leaves of Sorrell be eaten, they loose the belly. And when the seed of it is drunken, it looseth the belly.

And it is said that the roote of Sorrell hanged upon him that hath the Swinepox it helpeth him.

And Philosophers say, when thou wilt that a beast returne to his lodging, anoint his forehead with Sepsiquilla, and it will returne.

And Aristotle said in the booke of beasts. If any man put wrought wax upon the hoznes of a Cowes calfe, it will goe with him wheresoeber hee will without labour. And if any man anoint the hoznes of kine with wax and oyle, or pitch, the pain of their feete goeth away.

And if any shall anoint the tongues of oxen with any tallow, they neither taste nor eat meat, but they shall dye for hunger, except it be wiped away with salt & vinegar.

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And if any man anoint the nether parts of a Cocke with oyle, he neither will nor may tread an Hen.

If thou desire that a Cocke grow not, anoint his head and forehead with oyle.

It is said in the Booke of Archigenis Quando cum illa, of the haire hanged upon him that suffereth the collicke, it profiteth him.

And Aristotle said, Emeraudes goeth away from him, which sitteth upon the skin of a Lion.

And if the dung of an hare be broken unto powder and cast abroad upon a place of Emots, or Pismires, then the Pismires leaue the other place.

Philosophers said, if the head of a goat be hanged upon him which suffereth swine-pox, he is healed by it. If thou wilt that a woman be not viciate nor desire men, take the priby member of a wolfe, and the haire which doe grow on the cheekes or eyebrowes of him, and the haire which be under his beard, and burne it al, and gibe it to her in a drinke when she knoweth not, and she shall desire no other man. And they said, when a woman desireth
not

Not her husband, then let her husband take a little of the tallow of a bucke goat, mean betweene little and great, let him anoint his priby member with it, and doe the act of generation, she shall love him and shall not doe the act of generation afterwards with any.

And they said that when the snail is popsoned, ic eateth the herbe called organy, and is healed, and therefore they know that the herbe called organy, hath lien under popson. Also it is said when the weeseH is popsoned of a serpent, it eateth Rue, and they know by this that the Rue is contrary to the benime of serpents.

And a mouse put under the pricking of Scorpions, delibereth a man, because she is contr ary and feareth not him.

And Philosophers have indented, that if any woman is barraine when there is put to her a thing that maketh a woman barraine she can in no wise be fruitfull.

And it is said that when a sponge is cast into wine mixed with water, and after drawne forth and strained and wringed, the water cometh forth of it, and the wine remaineth.

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Taberences said, if a stone be hanged upon a sponge, on the necke of a childe, which cougheth with a vehement or great cough, his cough is mitigated and restrained. And being put on the head of an asse or into his fundament, Scarabeus, that is a flye with a black shell, that breedeth in cowshardes and is blacke, called a beetle, cutteth him and he turneth untill it bee drakone from him.

It is said also, that if any stone be bounden to the taile of an asse, he will not Bray nor roze.

If the haire of an asse be taken, which are nigh his priuy member, and be giben to any man broken in with any kinde of winde in a drinke, hee beginneth anon to fart. Likewise if any man take the egges of pismires and break them and cast them into water, and gibe them to any man in a drinke, he ceaseth not anon to fart, they doe likewise with wine.

And it is said, if thou make a ring of a rod of a fresh mirre tree and put it on thy ring finger, it mitigateth or extingteth the impostume under the arme holes.

In

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In the booke of Aristotle it is said that the roote of white herbane, when it is hanged upon a man suffering the collick, it is profitable to him. And when saltpeter is put in a vessell, and vinegar upon it, it will boile or seeth mightily without any fire.

It is said also in the booke of Hermes when leekeseede is casten upon vinegar, the eagerneſſe or sobornesse of it goeth away.

Welbinus said, when thou takeſt the white of an egge and alome and anointest a cloath with it, and walhest it off with water of the sea: being dry, it letteth the fire to burne.

Another said, when red Arsenicum, and alome taken and broken, and confected, or made with juice of the herbe called house-leeke, and the gall of a bull, and a man anointeth his hands with it, and after taketh hot iron, it burneth not them. Likewise if there be taken (Er magne, & alom Namenti,) and strong vinegar, and great mallows or holihocke, if they Bray them well together and anoint thy hands therewith, fire hurteth not them.

When thou wilt that they which bee

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In a palace, seeme without heades, take smert bzimstone, with oile, and put it in a lampe and make light with it, and put it in the midst of men, and thou shalt see a marvellous thing.

And Welbinus said againe, hee that shall put an herbe called purslane upon his bed, shall not see dreame nor vision utterly.

And Aristotle saith that Mares when they smell the smoke of a lampe put out, they bring forth their birth, before it be perfit: and likewise this chanceth to certaine women with child.

Aristotle said that if any man causeth by his wit a Camell to doe the act of generation with his owne mother, if he perceiue it before, he will persue the man untill he kill him; and if he cause by his wit an horse to leap on his mother, and hee know it before, he will kill himselfe and him that provoked him to that.

And Philosophers say, if thou dzobone flies in the water, they seeme dead, and if they be buried in ashes, they rise up againe. And when thou dzobonest Amber, it dyeth, and let vinegar be dzopped downe
like

of the World.

like dew upon it, it is quickned. And when thou lurieſt the fly called the beetle among Roſes, it dieth, if thou bury it in dung, it quickneth.

And Philoſophers ſaid, that when the feathers of Eagles be put with the feathers of other fowles, they burne and mortifie them, for as he obercometh in his life all birdes, and rules ober them, ſo the feathers of eagles are deadly to all feathers.

And Philoſophers ſay, if the ſkinne of a ſheepe be put in any place with the ſkinne of Adib, it gnaweth and conſumeth it. And he that putteth on him cloth of the wooll of a ſheep which hath eaten Adib, itching ceaseth not from him untill he put it off.

And if thou perfume an houſe or place with the lungs or lights of an Aſſe, thou clenſeſt it from every Serpent and Scoz-pion. And of this Philoſophers know that it is good againſt poyſon.

Tabariencea ſaith : if the tongue of the Lapwing or black Plover be hanged up on a wall, Oblivionem reddit eum memorum & alienationes.

And it is ſaid in the Booke of Cleopatra ; If a woman have not any delectation

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with her husband, take the marrowe of a Wolfe, of his left foote, and beare it, and she will lobe no man but him.

And it is saide, when the left hippe or haunch of a male Ostrich is taken and hopleed, or seethed with Oyle, and after the beginning or ground of haire is anointed with it, they grow neber againe.

Architas said, if the heart of a Serpent be taken, when he lieth, and bee hanged upon a man, being sick of the Feber quartaine, it plucketh it utterly away. And the Adders skin, when it is strait bound upon the ankell of a woman it hasteth the birth, but after the birth it must bee remoued away anon.

The teeth of Serpents when thou pluckest them forth by the rootes, as long as the Serpent lieth, if they be hanged upon a man sicke of the Feber quartaine, they take away the Feber quartaine from him, and if the Serpent be hanged upon a tooth aking, it profiteth. And if a Serpent meete with a woman with childe, shee bringeth forth her childe before it be perfect. If it meete with her when she trauelleth of childe, it hasteth her birth.

And

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And they say, if thou wilt take the eye tooth of a beast called Crocodilus in Latin, in English a Crocodile, out of the uppermost place of the left side of his mouth, and hang it on a man being sicke of the Febers, it healeth him and the Febers will not returne againe to him. And they have said, that the Lyon is afraid of a white Cocke: and again, that he feareth the fire, and he that is anointed with the tallow of the reines of a Lyon feareth not to goe among beasts, and all beasts are afraid of the Lyon. And he that annointeth his body with Hares dung, Wolbes be afraid of him.

Et si teritur arsenicum citrinum, and be mixed with milke, if a fly fall upon it, it dieth not.

If thou wilt take the right foot of a snail and hang it upon the right foot of a diseased man with the gout, it profiteth it: likewise if thou hang up the left foot of a snail to the left foot diseased with the gout. And so the head of it is profitable to the head; and the finger, to the finger.

And if a fire bee kindled befoze a man that is bruised, of green wood of fig trees,
his

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his stones will make a noise oꝝ bow-
ling.

And it is said in the booke of Hermes, when both the eyes of the Beare be bounden in linnen cloth, upon Sinistrum adjutorium, they put away the feber quartaine: and it is said, if the Wolfe see a man and the man see not him, the man is astonied and feareth, and is hoarse. And therefore, if any man beareth the eye of a wolfe, it helpeth to victoꝝ, to boldnesse, and banquishing feare of aduersary:

And it is said: if a ring be made of the white hooſe of an Aſſe, and he that hath the falling sicknesse putteth it on, he suffreth no longer the falling sicknesse.

And it is further said, when thou wilt that flies come not nigh thy house then put candicini & oppium in white lime, and after make thy house white with it, then flies shall in no wise enter.

When thou wilt that thy wife oꝝ wench, shew thee all she hath done: take the heart of a Dove, and the head of a frog, and dry them both, and bꝛay them into powder, and lay them on the breast of her sleeping, and she will shew to thee all that she

of the World.

She hath done, but when she shall awake,
wipe it away from her brest, that it be not
lifted up.

And they say, if any man put a Dia-
mond under the head of a woman sleeping
she manifesteth, if she be an adulteress, for
if it be so, she leapeth backe out of the bed
afraid, and if not, she embraceth her hus-
band with great love.

And they say, that an asse skinne when it
is hanged upon children, it letteth them to
be afraid.

Archytas saith, if the wax of the left ear
of a dogge be taken and hanged upon men
licke in the feavers that come by course or
fits, it is very profitable, and specially to
the feaver quartaine.

And Philosophers say, that some kind
or singular, which neber had sicknesse, is
profitable to ebery sickness, and he that had
neber paine, helpeth and healeth a man
from it.

And when the house is perfumed with
the left hoofe of a mule, flies remain not in
it. If thou wilt know when a woman tel-
leth to thee a lie: take the tongue of a Cypre
convey it cunningly into the bosome of her.

And

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And if the heart, eye or braine of a lapwing or blackplover, be hanged upon a mans necke, it is profitable against forgetfulness, and sharpeth mans understanding.

If a woman may not conceive, take an Harts horne turned into powder, and let it be mixed with a Cows gall, let a woman keepe it about her, and let her doe the act of generation, and she shall conceive anon.

A grosse and stiffe haire of a Mares taile, put unto a doze suffereth not sauzales to enter.

The tooth of a fole or colt of one yeare old, put in the neck of a childe, maketh his teeth to breed without paine.

The tooth of a Mare put upon the head of a man being mad delibereth him anon from his fury.

If a woman may not conceive let a mares milke be giben her not knowne, let her doe the act of generation in that houce and she shall conceive anon.

The hooft of an horse perfumed in a house dribeth away mife: the same chanceth also by the hooft of a mule.

That

That the hot water come forth of a cal-
dron. Take oz blanch that is terra fran-
cisca, with pitch cast it in water, and it
shall come forth all. That fire may come
forth of water, take the shel of an egge and
put it in quicke bzimstone and lime, and
burr the hole and put it into water and it
will kindle.

And it is said, if the herbe camphire, be
put under water, it is kindled and burneth
in the water.

That thou may take birds with thy
hands, take any cozne berry well steeped in
the dregs of any wine, and in the iuice of
hemlocke and cast it to the birds, every
bird that tasteth of it, is made drunken,
and loseth her strength.

And they say if any man be anointed
with the milke of an Asse, all the flies in
the house will gather to him.

To write letters oz bills, which be not
read but in the night. Take the gall of a
snaille oz milke of a sow, and put it to the
fire, oz with water of a woyme lining
late.

If pee mingle together many whites
of Hennes egges, a month after they are
made

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made glasse, and hard as stone, and of this being after this fashion is made a Sophisticall precious stone, called Topacious if it be conioyned befoze with saffron or red earth.

Likewise, if the foame which is found about the stones of a Hart or Horse, or Ass, being weary, be mixed with wine, and the wine be giben to any man to drinke, he shall abhorre wine for a moneth.

And if any man shall have many Geles in a wine beffell, and they be suffered to dye in it, if any drinke of it, he shall abhorre wine for a yeare, and by chance ebermore.

And it is said, if a rope be taken, with which a theefe is or hath beene hanged up with, and a little chaffe, which a whirlewinde lifted up to the aire, and let them be put in a pot, and set among other pots, that pot shall breake all the other pots.

Allotake thou a little of the aforesaid rope, and put it on thy instrument, with which the bread is put in the oven, when he that should put it in the oven, should put it in, he should not be able to put it in, but it shall leap out againe immediately.

What

That men may seeme without heads.

TAke an Adders skinne and Auri pigmentum, and Greek pitch of Keupon-ticum, and the wax of new Bees, and the fat or greace of an Asse, and breake them all, and put them in a dull seething pot full of water, and make it to seeth at a slow fire, and after let it wax cold, and make a taper, and every man that shall see light of it shall seeme headlesse.

That men may seeme to have the visage or countenance of a dogge. Take the fat out of the eare of a dogge, and anoint with a little new silke, put it in a new lampe or greene glasse, and put the lampe among men, and they shall see the visage of a dogge.

That men may seeme to have
three heads.

Take the haire of a dead Asse, and make a rope, and dye it, and take the marrow of the principall bone of his right shoulder and mix it with virgines wax, and enoint the cord, and put it upon the Thresholds
of

Of the marvailles

of the house, they that come into the house shall seeme to have three heads, and they that be in the house shall seeme Asses to them that enter in.

If thou wilt that a mans head seeme an Ass head.

Take up the cobering of an asse and anoint the man on his head.

If thou wilt that a Chicken or other thing leap in the dish.

Take quicksilber and the powder of Calaminte, and put it in a bottle of glasse well spotted, and put it within a hot thing. For seeing quicksilber is hot, it moveth it selfe, and maketh it to leap or daunce.

If you will see that other men cannot.

Take the gall of a male cat, and the fat of an Hen al white, and mix them together, and anoint thy eyes, and thou shalt see it that other cannot see.

If thou wilt understand the voices
of birds.

Associate with thee two fellows in the xxviii. day of October, and goe into a certaine wood with dogges as to hunt, and carry home with that beast, which thou
shalt

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Shalt find first, and prepare it with the heart of a Fox, and thou shalt understand anon the voice of birds or beasts. And if thou wilt also that any other likewise understand, kisse him, and he shall understand.

If thou wilt loose bonds.

Go into the wood, and look where the Wy hath her nest with her birds, and when thou shalt be there, clime up the tree and bind about the hole of it wheresoever thou wilt. For when she seeth thee, she goeth for a certain herb which she will put to the binding, and it is broken anon, and that herb falleth to the ground upon the cloth, which thou shouldst have put under the tree, and be thou present, and take it.

In the nest of the Lapwing or black plover, there is a certain stone, which is of divers colours, bear it with thee, and thou shalt be invisible.

That a man may be alwaies as gelded men.

Take of the woorme which shineth in Summer, and give it him to drinke.

¶

That

Of the marvells

That a woman may confesse what
she hath done.

Take a water Frog quick, take away
her tongue, and put it again into the water,
and put the tongue unto a part of the heart
of the woman sleeping, which when she is
asked she shall say the troth.

If thou wilt put any man in fear in
his sleep.

Put under his head the skin of an ape.

If thou wilt take a Mole, put in his hole
an onion, or leek or oyle, and she will come
soon forth without strength.

A Serpent goeth not nigh garlick, and
a dogge tasteth not any thing dipped with
garlick, although he be hungry.

A perfume, whereby every man shall seem
to other that be in the house, in the form
of Elephants, or great Horses.

Take a spice which is called Alchacen-
gi, and bray it, mix it with a little fat or
a Dolphin fish, and make thereof graines
as be of Pomecitron. After perfume some
of them upon a fire of crookes dung, which
is milked. And let not a place bee in the
house

of the World:

House, from which smoke may come forth
but let yate, and the milke bee under the
earth within, all which be in the lodging,
shall seem as they were great men in the
shape of Horses and Elephants, and it is a
very marvellous thing.

Another perfume, which when thou as-
kest, thou seest outwardly green men, and
men of many shapes, and infinite marvells,
which are not discerned for their multi-
tudes.

Take Limar, that is Vermilion and the
stone Lazulus, and penitpall of the moun-
taines, and beat it all to powder, and sift it,
mix it with the fat of Dolphin fish, horse or
Elephant, and make grains or cornes after
the fashion of rice, and dry them in a shadow,
perfume in it when thou wilt, and it shall
be done, that is said.

A perfume to see in our sleep what is
good or what ill.

Take the blood of an Asse congealed and
the fat Lupicerivi, and a sweet incense
or gumme called Stozar, and also Sto-
rar, of some called Stirar, gather it up
H 2 alto

Of the marvell's

alt ogether by equall weights, and let them be mixed, and graines oz coznes be made, thereof, and let the house be perfumed wit^h them, that thou shalt see him in thy sleep, that shall shew to thee all things.

The manner of making a match or candle weik, which being kindled, thou shalt see men in what shape thou wilt.

Take the eyes of a hyek Owle, the eyes of a fish, which is called Affures, and the eyes of a fish, which is called Libinitis, and the gall of wolbes, break them with thy hands, and mix them all together, and put them in a vessell of glasse, then when thou wilt work it, take the fat of any beast thou wilt, that this may bee made in the shape of it, melt it, and mix it perfectly wit^h that medicine, and anoint the match, candle weik, oz whatsoeber thou wilt with it. After kindle it in the midst of the house, and the men shall seem in the shape of that beast, whose fat thou didst take.

Another match or candle wick, that men may appear in the shape of Angells.

Take the eyes of a fish, and the eyes of Filoe, that is of a breaker of bones, and
break

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break them with thy hands, and make them soft, and put them in a vessell of glass 7. daies. After put some oile in them, and lighten it in a green lamp, and put it before men, which be in the house, they shall see themselves in the shape of Angells by the light of the fire.

Another match or weik of candle making men appear with black faces.

Take a black lamp, and pour in it oile of the elder or alder tree or Quicksilber, a part of the blood of them that be in letting blood, and in that blood oile of the Elder or Alder tree (some say of the Bur tree) or Quicksilber.

A marvellous Lampe, in which appeareth a thing of terrible quantity, having in the hand a rod, and seareth a man.

Take a green frog, and strike off the head of it upon a green cloth, make it wet with the oyle of Bur tree or elder tree, and put it in the weik, and lighten it in the green lampe, then shalt thou perceiue a black man standing, between whose hands there shall bee a lampe and a marbellous thing.

Of the marvells

Another weik which being kindled, and water put thereon, waxeth strong, and if oile, it goeth out.

Take lime which water hath not touched, and put it with an weight equall to it of wax and the halfe of it of the oile of balme and *Mapta citrina*, with equall to it of brimstone, and make a weik of it, and drop down like dew upon the water and it shall be kindled, and drop down oile upon it, and it shall be put out.

Another weik which being kindled all things seem white as silver:

Take a Lizard, and cut away the tail of it, and take that which cometh out, for it is like quicksilver. After take a weik and make it wet with oile, and put it in a new lamp and kindle it, and the house shall seem bright and white, or gilded with silver.

A marvellous operation of a Lampe which any man shall hold, hee never ceaseth farting till he let goe his hold.

Take the blood of a snail, drye it up in a linnen cloth, make it of a weik, give it to any man thou wilt, and say light this, hee shall not cease to fart, untill hee let it depart, and it is a marvellous thing. A

of the World.

A weik which being lighted, women cease not to dance and play as if they were mad for joy.

Take the blood of an Hare, and the blood of a certaine fowle which is called Solon, and is like a Turtle dove, and of the blood of the Turtle male, equall to the halfe of it. Then put it in a weik, and lighten it in the midst of the house, in which are singers and Wenches, and a marvellous thing shall be proved.

If thou wilt make that Lice may appear running in a mans bed, that he cannot rest.

Cast into his bed the weight and quantity of an ounce or else half an ounce of Al-cakengi, and if thou shalt take Pilos asturis, thereof shall be made a weik, which when it is lightned ebery sick man seeth other by the beheremency of the sicknesse, and diminishing or extenuation.

When thou wilt seem all inflamed, from thy head to thy feet, and yet not hurt.

Take white great mallowes, or hollyocke, mire them with the whites of egges, and anoint thy body with it, and
4 let

Of the marvell's

Let it be untill it be dyed up, and after anoint thee with aloine, and afterward cast on it small bzimstone beaten unto powder, for the fire is inflamed on it, and hurteth not, and if thou make upon the palme of thy hand, thou shalt be able to hold the fire without hurt.

If thou wilt cast any thing in the fire, and it shall not burn.

TAke one part of fish glew, and as much aloine, let it perfectly mixed, and let binger be poured upon it, let what thing soever thou wilt be conected with it, and cast it in the fire, then anoint it with this ointment, and it shall not be burned.

If thou wilt make a contrary, that is any Image or other thing, and when it is put in water it is kindled, and take it out, and it is quenched.

Take lime not quenched, and mix it perfectly with a little Wax, and the oil of Scianum, and napia, that is white earth and bzimstone & make of it an image: when thou shalt put it in water, the fire shall be kindled.

If thou wilt make that when thou openest

of the World.

nest thy hands upon a lamp, the light of it is put out, & when thou closest them upon it, it kindleth.

Take a spice, which is called Spuma, after bray it, and after make it with water of Camphire, & anoint thy hands with it, after open them in the mouth of a lamp, the light of it shall be put out, and close them, and it shall be kindled again.

If thou wilt see a thing drowned, or see deep into the water in the night, and that it shall seem as perfect as in the day, and read bookes in a dark night.

A Point thy face with the bloud of the Raremouse or Bat, and thou shalt doe as I say. If thou wilt make any thing white, perfume it with bzimstone.

If thou wilt kill soon a Serpent, take as much as thou wilt of an herb called Rotunda Aristologia, smerwort, or meek galingale, and bray it well, also take a frog of the wood or field, and break it wel, and mix it with Aristologia, and put thereto some Ink, and write within paper or in any other thing which thou lovest better, and cast it to Serpents:

Of the marveills

If thou wilt bear fire in thy hand, that it may not hurt thee.

Take Lime dissolbed with hot water of Beans, and a little of great mallows, or holypoke, and mix it well with it, after a- noint the palm of thy hand with it, and let it be dryed : put it in fire, and it shall not hurt.

Philosophers say that such Lime burns not in the fire. Moxeober fish glew sabeth from fire, also unpleasant Alome, and the blood of the beast called a Salamander, and the smoak of an oven or caldron. Ther- fore when an ointment is made of all these or of certain of them, the fire hurteth not. The white of an egge, and the great mal- lows or holypoke, have bertue touching this.

A weik which being lighted in the house, thou shalt see green things flying as Sparrows and other birds.

Take a new cloth & put in it the brains of a bird and the feathers of her taile and lap them in, making thereof a weik, and put it in a new green Lampe, kin- dle it in the house with the oile Olive, and the things which are thereabouts will
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appeare very green, and fowls will seem to fly of green and black colour.

If thou wilt make a candle to be shaken, and yet maist walk when it is lighted.

Get the skin of a Wolf, and also a Dog, and make of them both a weck, and kindle it with oile Olive, and it will soon be mowed.

When thou wilt light a lanthorne, of which he that holdeth it shall be afraid.

Get white linnen cloth, and make thereof a weck, and put in the hollownesse of it, the slough of a Serpent, and grosse salt, and fill it with the oile of Olive, and give it to who thou wilt, but as soon as he lighteth it, he shall tremble and be soze afraid.

A marvellous experience, which makes men go into the fire without hurt, or to beare fire or red hot iron in their hand, without hurt.

Take the juice of Bissmalba, and the white of an egge, and the seed of an herb called Psillium or Pulicarias herba, and bruse it into powder, and make thereof a conffection, and thereto put the juice
of

Of the marvells

of Radish with the white of the egge.

Anoint thou thy body or hand with this confection, and let it be set to dry, and after anoint it again, after that thou may suffer boldly the fire without any hurt. But if thou wilt that the thing anointed seem to burn, scatter upon it quick brimstone well beaten into powder, and it shall seem so be burned, when the brimstone shall be kindled, and it shall not hurt him. If thou shalt blow the herb called Colophonia, Greeke pitch beaten very small, upon the flame of the candle, which a man holdeth in his hand, it augmenteth marvellously the fire, and lifteth up the flame unto the house rooffe. What thou may bear fire unhurt, let lime be dissolved with hot water of Beans, and put thereto a little of red earth of Pitina, after put to a little great mallowes or holy hock with which conioined or mixed together, anoint the palm of thy hand, and let it dry up, and so may thou bear any fire unhurt.

If thou wilt make burning water in this manner.

Take black, thick, mighty and old wine,
and

and in one quart of it thou shalt temper a little quick lime and brimstone beaten into powder very small, and lees of good wine, and common salt, white and grosse, after thou shalt put it in a ground well clayed, and Desuper posito alembico, thou shalt distill burning water, which thou should keep in a glasse.

Thou maist make a great fire in
this manner.

Take quick brimstone, lees of wine Sarciciliam piolam, sodden salt, oile of stone and common oile; make them seeth well, and if any thing be put in it, it is kindled, whether it be tree or iron, and is not put out by piss, vinegar, or sand.

If thou wilt that every thing cease to be marbelled, look the sufficient causes of doing, and also of suffering, for if thou look both, thou shalt not marbel, for thou shalt see that there is so great aptnesse in one sufficiency of another that it maketh thee not to marbell, for when thou seest that cold water kindled the fire, and putteth it not out, if thou should behold the doeing cause, thou wouldest marbell what were the efficient cause: convenient
to

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to this thing but when thou lookest to the matter of that effect, that is because it is lime and bzimstone, which are very inflammable, so that a very little thing flameth them, thou seest that there is nothing to be marbelled.

Likewise it is a marbell that a thing is burned by fire, when one of the causes is beholden only. But when the nature of the sufferer or weaknesse of the doer is looked on there is no marbell.

If thou wilt make a Carbunkle stone, or a thing shining in the night.

Take very many of the little beasts shining by night, and put them beaten small in a bottle of glasse, and close it and bury it in hot horses dung, and let it tarry fifteen days, afterward thou shalt distill water of them per alembicum, which thou shalt put in a vessell of crystall or glasse, It giveth so great clearnesse, that every man may read and write in a dark place where it is. Some men maketh this water of the gall of a Snaille, the gall of the weasell, or the gall of the Ferret, and of a water dogge, then bury them in dung, and distill water out of them.

Make

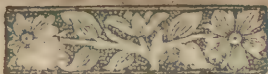
of the World.

Make flying fire after this manner:

Take one pound of Wzimestone, two pound of the coals of Willow or Wzithie, six pound of stony salt, these three things must bee brayed very small on a Marble stone : afterward thou maist put soon at thy pleasure in a coot of paper, flying or causing thunder.

A coot to fly should be long, small, and full of that best powder : but a coot to make thunder should be short, grosse, and halfe full.

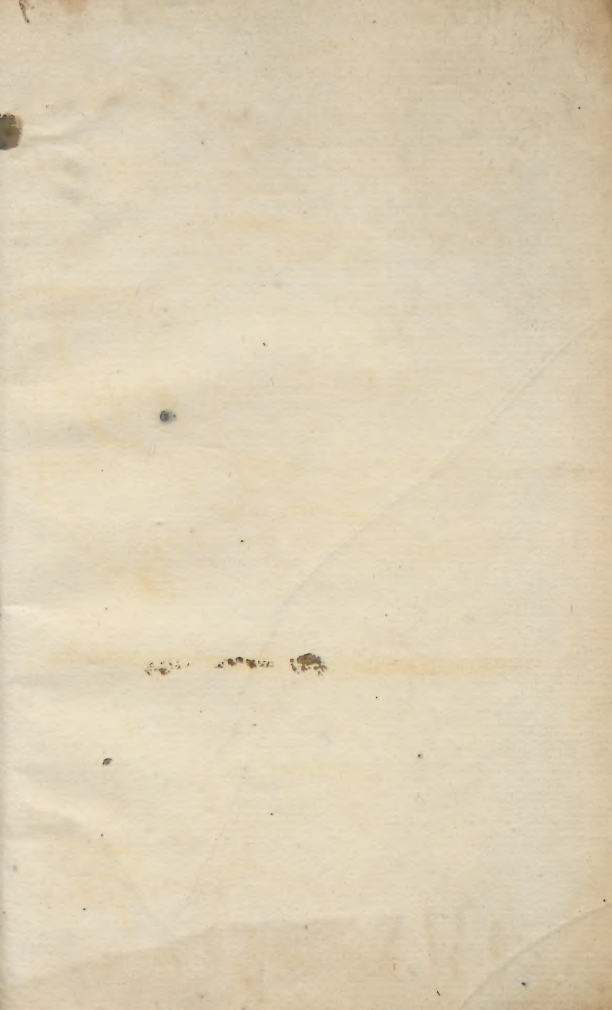
Here endeth the Secrets of Albertus
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